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The Subbath Recorder.

THE BOLTED DOOR. (lod is knocking, Ever knocking,
At the heart's thrice bolted door, Which we're locking,

Ever locking, As we oft have done before, And we hear, yet hearing, heed not, While we faster bolt the door. He is calling,

Ever calling,

in a soft and gentle tone, To the fallen the weary and the lone; till they answer not the summons, the spirit voice has flown.

He's entreating. E'er entreating, his mercy, by his care, Knocking, knocking, And repeating, Calling, calling, this his prayer: Let me enter!" Hear it, mortal!

en wide the sin-locked portal: Hear it, mortal; open quickly; Ged is waiting at the door. -Baptist Weekly.

THE SABBATH IN EUROPE. We do not know how we can better give our readers an understanding of the state of the Sabbath question in Bro. Wardner's field Forres, Elgin, and Naine Gazette,

of Wednesday, Sept. 29th: Sermon on the Sabbath. The Rev. John Downie, of the Biptist congregation here, preached the Israelites traveled on the Saba special sermon in their church on bath between Elim and the Wilderthe above subject on Sunday even- ness of Sin? Where does the diing, as a reply to an American genin town last week in advocacy of seventh-day Sabbath observance. The Rev. gentleman chose for his was made for man," &c., and, having concisely summed up the arguments advanced on the occasions referred to, proceeded to refute them | But does he not know that the same | thinker endeavor to bring against scriatim from Scripture. It was ad- penalty was affixed to the other the Author of our religion such a pritted that the lecturer displayed precepts of the decalogue, and does foul and base accusation as that he considerable ability in his treatment | that fact nullify their authority | forbade to-morrow on pain of death of the subject, although it was very under the gospel and leave us free what he commanded to-day? Mr. one sided. Contention on such a to worship idols, swear, steal, com Downie did, for the sole purpose of subject was "making much ado mit adultery, and expose us to be endeavoring to prove that the sevabout nothing," to the neglect of put to death if we disobey? If it enth day from creation is as likely turer ought to decide whether or 5: 17-19, that Christ did not de- seventh-a conclusion which all not the Jewish Sabbath was coincichanged at the time of the exodus, endorsed those commandments as was a burden, and no doubt also statement regarding the Sabbath in Did Christ destroy "all righteous were killed for carrying burdens, the sixteenth chapter of Exodus ness" by fulfilling it? Matt. 3: 15. seeing that Mr. Downie defined elites travel from Elim to the wil- law of Christ? Gal. 6: 2. Did counting back, must also have been a festival of the Jewish dispensation to take positions that are destructive was said about the people observing law is still in force. But if he forsaken either God or Christ as

tiochan Christians; yet there was no mention of it. The lecturer had referred to the 23d verse of the 66th chapter of Isaiah as proof that the Jewish Sabbath was to be continusation, and if so it proved too much,

destroy, but to fulfill; for verily I Sabbath all through New Testament pass one jot or one tittle shall in no day after it, calling itby the name filled "-as strong proof of the con- mon working day? Does this look tinuance of the seventh-day Sabbath. as though they understood that the

"The Sabbath was made for man and not man for the Sabbath," and

Sir,-In your issue of September | trouble and expense to go from El-

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY,

Sabbath

Recorder

TERMS-\$2 50 A YEAR, IN ADVANCE.

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 2, 1875.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

VOLUME XXXI.---NO. 49.

the reason he assigned in the fourth commandment can apply to no other out as such by a series of miracles

for forty years. Quoting Dr. Jennings to prove that it was a differie's standard in religion, or are men's opinions? Does he know that vine record say so? And, if it did,

make his law of no effect? Brother | Him to do so and also to carry their mandment to be null under the gos- day what he forbids on another on servance whatever. pel, or that whoever breaks it must pain of death. I ask, did ever be killed. If so, let him beware. Thomas Payne or any other free

stroy that law, and argues that He languages witness against. I will "Came not to destroy the law?"

i. e., according to the law of the Sab- He also made a comparison of the sin, shows that it could have had no devil? to justify carnality (enmity mean by not being under the law, bath, which proves that their tra ditional restrictions were not lawful. and 31st verse of Mark's gospel, According to the fourth comment. According to the fourth command- which he said meant "on," and then fulfillment. Being adapted to, and says John, "that ye keep his com- happened to Israel, has also hapous throughout the Christian dispensation; but the fact was, they could not tell whether this reference coul was to the whole Christian dispen- an appointment to plead for God's that the word "after" can in no Christ came not to destroy the orig- himself and take up his cross daily, apostle speak lies when he says, despised and down-trodden law. case mean "on." It is a Saxon inal nature and relations establand follow me," not my disciples. | "We are dead to the law"-"defor what about the keeping of the Again, where is the Scripture which word and means "beyond," and lished by God, nor any of his claims "My sheep hear my voice and they livered from the law"—that "Christ for what about the keeping of the new moons and monthly festivals? Was that characteristic of the Christian dispensation? No; it only referred to a Sabbath to be observed at some time. The lecturer and to the testimony; if they speak seemed to have the veil of Moses thrown over him in advancing the three is no light in them."

was then sanctined? To the law tory carefully ne will find that the back to the love and obedience from decalogue perfectly; he kept the and to the testimony; if they speak which he fell. Brother Downie says seventh day; and to follow him as not understand which he fell. Brother Downie says the resurrection "was an event he commands, we must do the same. account of spiritual ophthalmitis. I which emancipated the souls of all God is love. His law is the law of wonder if he can sing that beautiful

17th and 18th verses of the 5th Did the apostles tell lies by the in- ing the fiftieth day from the pass- men from sin." Is he a Universal- love, and redemption is the act of hymn of Sankey's, chapter of Matthew-("Think not spiration of the spirit of truth when over Sabbath, which is impossible. ist? Where does he find such Scrip- love; all are in perfect harmony "Free from the law, oh, happy condition!" that I am come to destroy the law they, as his scribes, uniformly de-or the prophets: I am not come to clared the seventh day to be the viticus 28: 15-22, and any one with have a "thus saith the Lord" for all truth are met together; righteoussay unto you, till heaven and earth | times, and the first day to be the next | the day must vary with an early or admits that he has none, but falls other. vise pass from the law till all be ful- which had always signified a com- of waving the first loaf of bread for and the authority of a corrupt

"Fry ye that your flight be not in the winter, neither on the Sabbath the transport of enforcing the principle of the sabbath. The same that have one record enforcing the defensive on the Sabbath that Here is the law of an idolation of the sabbath. The levers tought only in interest the same that the statement of the same that the statement of the same that the same thad that same that the same that the same that the same that the s

the Rev. Mr. Downie. Will you kindly allow a few words in reply? He says I ought to have decided "whether or not the Jewish Sabbath of creation." I have never advocated a "Jewish Sabbath," but God's cated to prove that the reversit the seventh cate there were a sone to the term the

and to the day that the Israelites

human witness to impeach Jehovah. the Sabbath day was changed at ise God hath made in the new coveling the seventh day, in order to be 'Let God be true, and every man a that time. I do not say whether the nant is, to put his law in their on the first day of the week, as days, liar." Is the Bible Brother Down- Israelites left Elim on the Sabbath hearts, and the Sabbath is not ex- according to divine arrangement, day or not, and I do not see that cepted. I would advise Mr. Downie commenced at sunset, I don't wonthey committed any sin in so doing, to reconsider the Sabbath subject, der the brother feels nervous over for there never was any law to for and to preach again and show his the matter, seeing this is the only bid it; but Mr. Downie seems to be ignorant of this. Well, if God commanded them to leave Elim on the example, law, and precept. Your and he admits that are is no enleman who delivered two lectures | would that disprove God's Word, or | Sabbath day, if it was a sin against | space will not permit me to refer to | actment that makes it a Sabbath; Downie speaks of the death penalty articles with them, what is the log- haps I will do so at some future any thing, except against its sacredunder the typical administration, as | ical conclusion? It is this, that | time, and show that they can give | ness, leaves him in a sad plight. If | The quotation intended for me aptext Mark 2: 27, 28: "The Sabbath | though that proved the fourth com- | God commands to be done on one | no divine authority for Sunday ob- | that meeting was on the night fol- | plies perhaps more fittingly to Mr. I am, Mr. Editor, your humble JAMES SCOTT, Elgin. servant. In the same paper, of Oct. 27th,

Reply to Rev. Mr. Downie.

brance." Yet he says, "There is no | 22-24, is wholly gratuitous. Neither | consequently Jewish and temporary. dent with the seventh day of crea- did destroy it by fulfilling it in our now direct Mr. Downie to the en- day actually set apart by enactment | Christ nor any inspired writer ever | That this penalty is so attached tion. The preacher went on to stead! But he passes over the 19th compassing of the city of Jericho, as an holy day in the Christian disso applied it. Paul says that Christ read Ex. 81: 14, 15. To say that show that the Jewish Sabbath was verse, by which I proved that Christ seven days carrying the ark, which pensation. Every day is alike." became head over all things to the And then, "Man stands as much in church, and led captivity captive, other commands, does not mend the the seventh day becoming the first, the rule of life in his kingdom, de- their armor, for it was the men of need of the blessed Sabbath now as and gave gifts unto men, when he matter in the least; for if they are the learned Dr. J n ings being quot- claring that men shall be honored or war that were commanded. They ever he did." Yet, "Contention on ascended. Eph. 1: 22; 4: 8. This characteristic of a typical adminised in support of this, and that our's dishonored as they teach and obey did so for seven days, and one of such a subject, is making much ado was not on the first day of the week. I tration, that does not prove them to is really the Edenic Sabbath. The those commands, or the opposite. these days must have been the Sab- about nothing." Now, is it sup- In conclusion, let me ask, why is be characteristic of the anti-typical preacher pertinently asked if the Does fulfilling a law abrogate it? bath. Strange that none of them posable that so acute a reasoner as Brother Downie so ready to argue administration. If Mr. Wardner Brother Downie would cross himself | that the decalogue is Jewish and | believes that he is still under the seeing that Mr. Downie defined so many times in so short an argu- has been annulled, as soon as the law, then he is still under the pen- is necessary to secure the design of

the Sabbath day as forbidding all mony on his side? He says, "Christ him, while at other times he quotes law can not be separated from the derness of Sin on another day which, Christ tell the truth when he said he labor; but I may add that the fact commanded us to remember the first it as the law of God and binding? curse (Gal. 3: 10). To travel by of our blessed Lord telling the day." Will he tell us where that Is it not evident that it is because rail on Sabbath was according to a Sabbath? Death was the penalty | Can a doctrine be of God, the main | Pharisees that the priests descerated | command may be found? and how | he is not willing to obey the fourth | Mr. Wardner's theory a clean infor breaking the Sabbath. It was tenance of which drives good men the Sabbath and were blameless, that day could be "sanctified" and command, which God put into that fraction of the law. It sanctioned should really shut Mr. Downie's its remembrance "commanded," and code and clothed with the same Sabbath labor. It is vain to speak and came to an end when our Savious first forms of infidelity? Destroy the day being thereafter sanctified. The sanctify means a sanctify means an about the same continuated, and such continuated and couled with the same continuated, and such continuated and couled with the same continuated, and such continuated with the same continuated, and such continuated, and such continuated with the same continuated, and continuated with the same continuated, and such continuated with the same continuated, and such continuated with the same continuated with the The New Testament made no men- authority of the Decalogue and the Christian era, as proof that the as much in need of the Sabbath now Christianity a more fatal stab than on Sabbath, then Mr. Wardner tion of an obligation to keep the Christianity is a farce. What does principal day of the week was the as ever would Christ rob him of it? an open infidel could do. If Christ sinned; if it be no sin, then why is the Sabbath, although they were means that we are delivered from proof of a Christian doctrine is sure- more be affected by the introduction have been a damnable sin an hour for it is, to say the least, rather

of it than in the writing to the Anther Sabbath, which the Pharisees did he do it. This Mr. Downie has Jewish laws, could not be affected break down God's kingdom, or Salaso that believers in Christ had Kitto, Smith, Parkinson, Conybear,

late season. It was the ordinance | back upon blind inference, tradition, the season. He also referred to the church, in opposition to the teachresurrection and to our Lord meet | ing and example of God, Christ, and |

preach a second discourse on the Fasons for observance of the first day. Surely day of the week as the Sabbath.

In the same paper, of Oct. 13th, the articles following appear:

Replies to Rev. Mr. Downie on the Sab

And that next Sanday he would preach a second discourse on the Fasons for observance of the first day. Surely day of the week as the Sabbath.

Replies to Rev. Mr. Downie on the Sab

And that next Sanday he would preach a second discourse on the Fasons for observance of the first day. Surely days, and that the term should not seventh or of the first day. Surely days, and that the term should not seventh of this was "straining at a gnat and the next meeting was on the follow-will conclude that in the New Testa-will conclude that

Sabbath, which is no more Jewish sult I leave those who heard him to he came to do. Now, the word pression to signify an indefinite and these Christ nailed to the tree. published his edict. I did not say of public education are wholly set than He is a Jewish god. He aljudge for themselves. But as Mr. "abrogated" is derived from a length of time, which shows that God calls them "my sabbaths," as that Mr. Wardner referred to Pom- cular, but by no means necessarily ways claimed the weekly Sabbath Downie referred to me in his first French and Latin root and means the Spirit did not attach any im- well as "your sabbaths." Who as pey. It was a reference I made or at all, immoral or irreligious. On to be his, and represented the annu- sermon above named, I think I have "disannul, abolish, take away, re- portance to the day upon which they sumed that the seventh day is not myself." I also referred to the the contrary, they are decidedly fa- stand." I say in reply, you shall sermon above named, I think I have all festival Sabbaths, which originated with the Jews, to be theirs, of which there were seven, and were there of Christ. To assume that the seventh day, and were there of Christ. To assume that the seventh day of the week is not that of the day of the week is not that of the day of the week is not that of the day of the week is not that the seventh day is not all festival Sabbaths, which originated at the contrary, they are decidedly fare agood right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have a good right to reply to these sermon above named, I think I have the day God sanctified at creation? I have the day God sanctified at creation? I have the seventh day is not the day God sanctified at creation? I have the seventh day is not the day God sanctified at creation? I have the seventh day is not the day God sanctified at creation? I have the seventh day is not the day God sanctified at creation? I have the seventh day is not the day God sanctified at the creation, is to can tell him that there is no such do a bear bereaved of her whelps. Paul must have traveled on the and keep holy the seventh; does reference with both eyes open, he in conflict as to what form it should charge him with deception, since law in the Scriptures, therefore his If the law is abrogated, there can be first day;" that "common sense that prove that their seventh day would have found that it was a most take. It may be conceded, without conclusions are false. Again, he referred to the mention of the Sabno law is, there can be no transmeeting was held on the first day."

conclusions are false. Again, he referred to the mention of the Sabno law is, there can be no transmeeting was held on the first day."

creation? Mr. Wardner ought to done under a sudden paroxysm of should not teach ethics, except so day, and he unmistakably pointed it bath at the giving of the manna, gression," and if no transgression, Drs. Hackett, Kitto, Smith, Conythen no damnation. Let us not be | bear, Howson, Parkinson, and Prvnn. left Elim being one and the same deceived, evil communications cor- are all first day men of note, and the first day. In quoting Dr. Jen- or overlook all that is written of an which all Americans are agreed, are day of the week, thereby endeavor- rupt the mind. But I must tell the they agree with me that this meeting than to give the following from the ent day, seems like summoning a ing to persuade his audience that Rev. gentleman that the first prom- must have been on the night follow-

> Whenever Mr. Wardner found an the early fathers at present, but per- and this meeting failing to prove author agreeing with him he lost no time in trotting him to the front. lowing the first day, then the break- Wardner. Do I know that the Ising of bread was on the second day raelites traveled on the Sabbath into of the week, after midnight; and no | the wilderness of sin? Well. I was instance is on record in Scripture not there to see; but I have the

that the disciples ever broke bread same authority for it that he has appeared the two following articles: on the first day. Take whichever for a Sabbath-keeping previous to horn of the dilemma you please, believe they not at all disprove God's Word, but October 202 and other Downie. But I believe they not at all disprove God's Word, but October 202 and other Downie. it proves Mr. Wardner's habit of Sir,—Brother Downie says, "Ours broke bread on the first day as indis really the Edenic Sabbath." (The cated, and therefore Paul, Luke and shutting his eyes to inconvenient Edenic Sabbath was the seventh company traveled all the light part facts. Query-Is the death penalty weightier matters of the law. They affects one precept, it does all. He to be what is called in the present kept a weekly Sabbath, and the lecobjects to my deduction from Matt. time the first day of the week as the "Christ signally distinguished the not regard it as sacred time. Bro. tached to the Sabbath? Yes, then first day and commanded its remem- Downie's inference from Ps. 118: the Sabbath too was typical, and

(verse 22) be true, why did the Isra- Did the disciples thus abolish the what he called carrying burdens on ment, if he had plain Scripture tes- Sabbath question is pressed upon alty; for to fallen, sinful man the

a very little thought will see that his faith and practice, and here he ness and peace have kissed each gation to obey the law be abrogated, then Christ shed his blood that N. WARDNER. 51 WEST REGENT ST., Glasgow. The Sabbath and the Sabbatarians. ness or perversity. It is the old

Sir,—In your last issue there are Jewish objection revived—"Shall what is enjoined in the other prewas the law not fulfilled revery jot and tittle of it, by the Lord Jesus Christ as the Substitute of man; and were it not so fulfilled it would be impossible they could be righteous in the sight of God. The apostle said, We are not under the levery jot and tittle of it, by the Lord Jesus Christ as the Substitute of man; and were it not so fulfilled it would be impossible they could be righteous in the sight of God. The apostle said, We are not under the levery inspired saint. "For laying also, to the church meeting "to break bread." They met not to hold the traditions of men." "Mak-law, but under grace?" It is strange that, clinging to the seventh day, he mistakes in saying I quoted Isa. 46: Sabbath—as meaning the should take his stand with the unshallowed them to apostle said, We are not under the levery inspired saint. "For laying also, to the church meeting "to hold the traditions of men." "Mak-law, but under grace?" It is strange that, clinging to the seventh day, he mistakes in saying I quoted Isa. 46: Subper—a fact which none prove that God claimed the seventh day, he mistakes in saying I quoted Isa. 48: 13–14, to apposite said, We are not under the lower, man, and were it not so fulfilled it would be impossible they could be righted in the place of the seventh also, to the church meeting "to hold the traditions of men." "Mak-law, but under grace?" It is strange that, clinging to the seventh day, he mistakes in saying I quoted Isa. 46: law and been divinely substi- two days is detered on the Commandment of God, ye head not one of the commandment of God, ye head." They met not to should take his stand with the unshould take his stand with the disciples on that day; because we are not under the commandment of God, w ing with the disciples on that day; every inspired saint. "For laying two replies to the lectures I deliv- we sin, because we are not under the cepts, or the God who proclaimed apostle said, We are not under the day as His. Brother Downie closes to the collection for the poor saints | Christ instituted baptism and the pass unnoticed, but as your readers law? Does not grace accomplish apostie said, we are not under the law, but under Christ. Matthew 12: 8: "The Son of man is Lord of the Sabbath how as ever." level of the Sabbath day," was taked as another proof; but that Christ proof; but that Christ proof; but that Christ proof; but that Christ proof is the Sabbath in the law, of the did not observe the Sabbath in the only one ever sanctified by divine statement made that it was the first tence upon whoever shall add to time need be wasted on it. Its ex- asked what scripture says that the the Sabbath, and commands us to sense urged by the lecturer was authority. Did not Christ know day that was meant; but this no one what he has left us. Rev. 22: 18, treme silliness is its best refutation. weekly Sabbath was a Jewish festi- follow him as the condition of discishown by the fact that He made a man needed the Sabbath? But can prove, for John does not tell non carry his bed on that day of the week he meant, but to do in the Lord's name what he as that Christ did not rise on the law he died to Upon us, that we cease to be curse against those who shall add to admits that he rose on the first day has not commanded. Bro. Downie or take from his Word. Substitution and appeared to his people and all misrepresents me when he says I days, clearly indicates a bewildered out for himself? Did he never read to it which he set and commands us and not man for the Sabbath, and it was one of God's blessed gifts that was to be used just like health or any other gift. Matthew 24: 20, "Pray ye that your flight be not in Pray ye that you the winter, neither on the Sabbath the first law on record enforcing We are informed that Paul observed do so to prove his Messiahship accorded win a crown

preach a second discourse on the Jews went out on the Sabbath to seventh or of the first day. Surely inspired writer ever intimated that seems to be very offensive to Mr. Every unpreach a second discourse on the Sabbath took place in the They entered silently, a band

year 364 of the Christian era, who sented by the phrase "after seven Jews was a Jewish Sabbath or an add, Did not Christ know that be- Popish councils, bulls, and persecu-29th is a review of my lectures by | gin to Forres to hear the two ser- also cursed those who would not days," but never "after eight days." Hebrew one was I think clearly lievers would observe the first day? tions. the Rev. Mr. Downie. Will you mons preached by the Rev. John acknowledge the same. Mr. Downie | The period spoken of in Matthew proved. We are informed in the And yet, he has not commanded us

make sure of this before he charges | rage. He seems, however, to quote | far as the great fundamental princi-Christians with sin in observing only what is suitable, and to forget ples of morals and politics as to nings to corroborate my statement opposite character. Mr. Wardner concerned. The religious education that the Scriptures give us grounds will, no doubt, wish to keep up the of childhood may and should be refor believing that there was a discussion, but as I do not see what mitted to the family, the Sabbath change of day made, with the good is to result from it, especially School, and the church—the natural change of the year, there was no when it comes to "give and take" and divinely appointed guardians of change of Tebereb." If in the column and take and divinely appointed guardians of change to bring about this regult 'impeachment of Jehovah." If in the columns of a newspaper, I am religion and ethics."

there was any impeachment at all, not certain whether I shall take it was Mr. Wardner's deduction. further notice of his communicaer men's opinions with the submost from uninspired authors? first day is the Lord's day which we should hallow. J. Downie. BAPTIST MANSE, Forres, Oct. 18th. 1875. This controversy must now cease.

> In the Belfast News Letter, of Tuesday morning, Oct. 28th, we find the paragraph below:
>
> But hope and happiness, joy and light Distil like drops in a dewy night And now, since I have no more breath, find the paragraph below:

> Sabbath Lectures. The Rev. Mr. Wardner, of the United States, lectured in the Aber-October 23d and 24th, at four o'clock And laughed the world and its care

each evening. He showed that the fourth commandment and the forty years of miracles connected with the manna, proved that the institution of the Sabbath can not be separated from the seventh day of the week; for God did not rest on, nor sanctify any other. Dr. Bounds, of England, was the first writer who claimed that the fourth commandnent could apply to another day. If he were correct, God's people had been deceived for 5,000 years, and Dr. Bounds discovered it 1,500 years A month went by, no peal was rung,

after the inspired Apostles were The silent bell in its belfry hung, The rope in the palace idly swung, dead. All insist that a definite day the institution. Was God ignorant of this? and has he made provision. in that institution, by which its design may be neutralized? If it only enjoins one day in seven, every one is thus authorized to choose his own day, and no one has a right to object. No command in Scripture enoins rest upon the first day of the week, nor is it called Sabbath; nor Which told the tidings of grief and shame is such a reason as men give for of treachery, cunning, and evil speech, keeping it once mentioned. Rev. To hold the bell-rope out of reach. seventh-day Sabbath. They read the brother mean by saying, "We first. He also referred to the Ma- God provided for that need as soon destroyed that law no rule of right- he agitating for a seventh-day Sabseventh-day Sabbath. They read in the Acts of circumcision and commands to abstain from almost every known sin; but not a ward was said about the people observing was a work the said that law no rule of right. He also referred to the Mas destroyed that law no rule of right. He also referred to the Mas the said was a work the people observes where the people observes where the people observes where the people observes was ting of the counts at the brother mean by saying, "We destroyed the first. He also referred to the Mas the said was a work the solution of the people observes where the people obser

motorious Sabbath-breakers—a fact which showed that under the gospel dispensation it was abrogated, while every precept of the law and far more than the moral law was enforced. If the Sabbath had been binding, what better opportunity could have been afforded to speak of it than in the writing to the Arm of it than in the writing to the Arm of it than in the writing to the Arm of it than in the writing to the Arm of the moral law was end delivered from obligation to obey it, as he seems to which showed that under the gospel dispensation it was abrogated, while every precept of the law and far more than the moral law was endified a proof of a Christian doctrine is sure, before any subsequent dispensation. Paul argues that a law was abolished, think, then he represents Christ as in the Bible for the first day is poor indeed. To be concise, the preaching the death of the mark. Who taught that the proof contained on removal of any subsequent dispensation. Paul argues that a law was abolished, think, then he represents Christ as in the Bible for the first day is poor indeed. To be concise, the preaching the destroy the works of the mark. Who taught that the proof contained on the first day is poor indeed. To be concise, the preaching the destroy the work of the mark. Who taught that the proof contained on the first day is poor indeed. To be concise, the preaching the form the found here to say the least, rither obligation to obey it, as he seems to the dos? If the substitute of the destroy the law and the Lews proof that a law was abolished, think, then he represents Christ as alw whould be innocent, a moment after, and the Lews by furnity indeed. To be concise, the preaching the first day is poor the dos? If the Mean the proof contained to the dos? If the one he is the author of the dos? If the one he is the author of the dos? If the one he is the author of the dos? If the one he is the author of the dos? If the one he is the author of the dos? If the one he is the author of the dos? If the one he is the author of t the Sabbath, which the Pharisees | did he do it. This Mr. Downie has | Jewish laws, could not be affected | break down God's kingdom, or Salaso that believers in Christ had | Mitto, Smith, Parkinson, Conybear, | The sea upreared its snowy crest. | Great ships on the horizon's rim | Great ships on the horizon's rim | Christ had | Mitto, Smith, Parkinson, Conybear, | The sea upreared its snowy crest. | The sea upreared its snowy crest. | Great ships on the horizon's rim | Christ had | Mitto, Smith, Parkinson, Conybear, | The sea upreared its snowy crest. | The sea upreared its snowy crest. | Great ships on the horizon's rim | Christ had | Mitto, Smith, Parkinson, Conybear, | The sea upreared its snowy crest. | The sea upreared its snowy crest. | Christ had | Mitto, Smith, Parkinson, Conybear, | The sea upreared its snowy crest. | The sea upreared its snowy crest. | Christ had | was on Saturday night, days begin- Moved lower, and grew vague and dim, apostles would turn from it to a heathen rule. If the meeting was on Sunday night, the bread was In freedom from a single care. Content and comfort ruled the land. midnight. In conclusion, the lecturer spoke of the danger of taking the example of even the apostolic And then the peal! but at the door church instead of the Word of God. His truest lord, with mighty stroke,

They burn your villages." "Alas!"
Exclaimed the king, "it comes to pass The Rev. Mr. Wardner gave two Leap in its tower, my sword must spring Out of its sheath. When all is well more lectures upon the Sabbath question, in the Abercorn Hall, Oc- I shall return, and then I'll ring." tober 30th and 31st, at 4 P. M. each He swept the traitors to the coast; day. He claimed that the fourth He routed all their flaunting host; commandment, being put into the He stormed and ravaged at their rear, decalogue by God, was thus honored And wrought so vast and deep a fear we may with impunity do what the Deealogue forbids." This is blind- as the rest of that code, and the day as this so compared all his as the rest of that code, and the day and this so compared all his as the rest of that code. it enjoins is no more Jewish than | That here and there and everywhere

nify and honor that law, and he

WHOLE NO. 1609.

THE KING'S BELL. BY SAMUEL W. DUFFIELD. A king was dying, and his heir ther Stood at his side to hear him say Some lastest words ere he passed a "My boy," the monarch slowly spoke,
"To live and to rule are no man's joke Trouble, and sorrow, and care, and woe Tumble in bucketsful here below; Farewell!" and so he ceased in death.

The king was dead, but the king once n Entered the great cathedral door; Ordered a mass for the parted soul, Ordered a night for the wassail bowl,

Above his palace he blaced a bell With a silver tone, and, sooth to tell, He thought to make it ring the knell Of trouble, and sorrow, and care, and woe. For none of these things could be forego The joy of his life and the hope of his

heart.
The pomp of music, and the sheen of art.
And a rope depended near his hand
By which to waken the waiting land. "Aha!" he cried, "what a merry din Shall rouse the lords of the Parliament, How gladness and jollity always win."

And the king declared, "Full fifty times thought to waken the sleeping chimes, To start a clamor from every steeple Which utters my gladness to all my peop I met some little vexatious thing, And now, to-morrow, in perfect res And joy of spirt, I'll ring my best." To-morrow came. No king so glad The cnoicest counsellors man could rec

clean-faced, tidily dressed bootblack, as he plied his brush. But even as he paused to beckon "About a dollar and a half, sir:" "What do you do with it?" "Give it to my mother, sir. She s sick at home with the rheumatism, and I support her and my little brother. I clean the room, cook the meals, and do the washing." "Where do you live?" "At 66 Pacific street, sir." What is your name? "Patrick McMallon, sir; and I am eleven vears old."

Thundered against the ancient oak.

That as I thought to make the bell

The signal which he once designed. For thus our joys crowd in so fast,

Ourselves, forgetting utterly In happy toil for other lives How much of selfishness survives.

Reward the right, redress the wrong Relieve the weak, direct the strong,

And thus our labors so are cast

"Bad news, your majesty!" he cried;

And yonder, where you see the smoke.

"What church does your mother belong to?" "St. Peter's, sir." And the castle windows, broad and high, "Does the church help your mother in her sickness? I suppose there are rich people in it?" "Yes, sir, plenty of them; but there is a lot of poor people around worse than we are, sir." While others, helped by happy gales, Came homeward, bearing high their sails. Below him shepherds laughed and sang; "And so you are the head of the family?"

"Yes, sir, I do everything for 'em, sir. The rent's hardest; it's five dollars a month. But I pay a dollar at a time, and keep things

give expression to the hopefulness of nature. I speak by the authority of the Scriptures, when I proclaim such encouragement to you. No

matter how complete may be your

failure, nor how total your over-

throw. No matter where spiritually

you may stand to day, nor how black

and ugly the face of the past of it scowls at you through your recollec-

tions; you are not lost; you are not

have lived half your life, and made

a failure of it. Well, live the other

half so as to make a success of it. Thirty years are gone; there are

thirty which remain. Make a reso-

lution here to-day. Change your

course and begin anew. You say,

"I am so weak I shall not be able to

WHERE EMOTIONAL RELIGION

From all quarters, and from al

sorts of persons, the testimony

comes that we are suffering a griev.

ous falling away from the sturdy,

old-fashioned, true-hearted integrity

in life and action. The Integer

bitae of the heathen poet is becom-

ing, in our Christian land, a shadow

spired to bring about this result.
To one—a chief one—recent events

have called especial attention. We

hope men's minds may be persistent-

ly drawn to it till all its tremendous

have in mind that maudlin style of

preaching the practical Christian life which, under the special influ-

ence of one man of magnetic power,

has to such an extent supplanted the

Formerly, whatever differences there may have been as to doctrine,

discipline or worship among those

who profess and call themselves

Christians, there was, in regard to

the Christian life, this entire agree-

ment. All who preached that life

preached, as they supposed, of ne-

cessity, three things-conscience,

principle, duty. These things were

ever on the preacher's lips. Unfold.

ed, it may be, in very different de-

grees of perfectness, they were still

unfolded and insisted on, constantly

presented, perpetually urged. Com-prehended in many cases, no doubt,

imperfectly, they were still in men's

minds; they entered into their idea

of the Christian life; and the influ-

ence of this was incalculable. But

the new evangel of practical Chris-

tianity has dropped those words

from its teaching. The emotional nature takes the place of conscience,

sentiment that of principle, and

s-what it is .- The Churchman.

feeling that of duty, and the result

STORY OF A BROOKLYN SHOEBLACK.

"How much can you make a

day?" a reporter asked a little

teaching of God's Word.

FAILS.

ındone; you need not despair. You

Their joy upborne—he stretched his hand And touched the rope. An instant more Despite his pale face and slim, delicate form, there was the pluck

of a man in the boy. He shouldered his box and sailed off into the district attorney's office, where he added another ten-cent stamp to his morning's gains .- Brooklyn Eagle.

To BUILD UP A CHURCH.—I. Encourage your minister. How? 1. Attend every church service and each prayer meeting.
2. Avoid cristicism; find no fault; pray much. 3. Co-operate in revival services; call on him socially. 4. Sympathize with him; pay him

oromptly.
II. Encourage your fellow-members. How? 1. Speak lovingly and hopefully to them. 2. Avoid all contentions; pour oil upon troubles. 3. Know no party; utter no com-

4. Disturb no one; be-a loving disciple.
III. Encourage the community. 1. By always speaking well of

church and community. 2. By never retailing the infirmities of your brethren. 3. By inviting and inducing them to come to church. 4. By showing yourself pleased

when they attend service.

Application.—Follow these rules strictly, and there will result: 1. Personal growth in grace. 2. Increase in good fellowship. 3. A revival of God's work.—Bowen.

STRAUSS, the great foe of all creeds, and, most of all, of the old creed, proposed a new creed, which was but an old creed forgotten into newness. After trying to rob all men of their faith, he came forth with a confession of his own faitha faith in which conscious matter reverenced and worshiped unconscious matter: in which reason bowed at the altar of the unreason. which had given it being-a faith without God or providence-without spirit, freedom, or accountability—a faith devoid of a recognition of creation, redemption, or sanctifi-

cation, of sin, or of salvation. It has no heaven to desire, no hell to shun. Its last enemy is not death but immortality; its goal is extinction. The only "incarnation of which it knows is the incarnation of the ape." Like the universe it imagined, the faith is uncreated and self-existent—an effect without a cause, a result without an antecedent, an end without aim, plan, desigu, or means. The book which records it is really one of the strang-But know this: that however est in the annals of literature, and

## The Sabbath Recorder

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N. V. HULL ---- EDITOR. P All communications, whether on business or for publication, should be addressed to "The Sabbath Reconder, Aired Centre Allegany Co., N. Y."

you are ensamples to the flock of Christ and heralds of salvation. THE POWER OF WORDS. That on account of which you were What a mighty agency is a word. put in the place you occupy, was as The first knowledge we have of this power is in the record of creation. or talents. A want of spiritual where we learn that the worlds were mindedness in you is inexcusable "framed by the word of God," and and unpardonable. You may lack God's people, and is your life such from that time to this the most active of the agencies operating in the realm of moral and intellectual are much more likely to die out unforces is the spoken thought. der a learned but worldly ministry James makes the instrument of than under the leadership of a spirspeech stand for speech itself, and itually minded but unlearned minhow graphically he does describe its istry. We must be led to and held powers, its fortunate and unfortu- to our work by love to Christ and nate doings. In the third chapter the love of souls. We must love of his letter, from the first to tenderly and intensely our flocks, the twelfth verses inclusive, are and with equal tenderness and inthe words following, which please tenseness must we love sinners. No carefully note: "My brethren, be man is fit to be a pastor who is not

not many teachers, knowing that we called to his work by love. He must shall receive greater condemnation. marry his people! He is theirs and For in many things we all offend. they are his. If any one offends not in word, the Nor can any one do the work of same is a perfect man, able to bridle an evangelist or missionary except the bits into the horses' mouths, Christ and the love of souls. He that they may obey us, we turn must have fellowship with God in about their whole body. Behold, this work. He who takes the over also, the ships, though they are so sight of a church for the sake of great, and driven by fierce winds, gain makes merchandise of the gosare turned about by a very small pel and is an hireling. It is the helm, whithersoever the steersman same with him who enters the mismay desire. So, also, the tongue is sionary field from like motives. It a little member, and boasts great does not follow that these are not things. Behold, how great a forest to receive a temporal support, but a little fire kindles! And the tongue if that be the end for which they is a fire, that world of iniquity. | toil, then are they hirelings in the The tongue, among our members, is sense in which Christ used that that which defiles the whole body, term. and sets on fire the course of life. But the point to which we wished

and is set on fire by hell. For every to call attention is the necessity nature of beasts and birds, of rep- resting upon us to be alive to our tiles and things in the sea, is tamed, Master's service. Our hearts should and has been tamed by the nature become altars on which should be of man. But the tongue, no man continually lying the sacrifice of can tame; a restless evil full of complete consecration, and we should deadly poison. Therewith we bless be impelled to our work by the the Lord and Father; and therewith | quenchless fire of love. Let us then we curse men, who have been made call ourselves to a strict account after the likeness of God. Out of concerning this matter. Are we on the first day of the week, the mouth comes forth blessing and doing to the fullest extent possible commonly called Sunday, by all cursing. My brethren, these things the work of the Master? Are we citizens and persons within the ought not so to be. Does the foun- such laborers as heaven approves? State, under severe penalties, is felt tain, out of the same opening, send | What a work is ours, feeding the to be oppressive, and an infringeforth the sweet and the bitter? Can | flock of Christ, taking the oversight a fig-tree, my brethren, bear olives, thereof. Precious and sacred trust! or a vine figs? Neither can salt But it is in one sense ours to conwater yield fresh." No description vert, train, and save souls. Go the close of creative operations by could be more life-like than the make disciples, was the command Jehovah, and incorporated in the above; nor in a briefer space could of the Great Teacher to his disci- moral law, as an institution affectopen to us a broader field of ples, and it is the business of the ing the whole human family, and thought. It presents in a few church to follow on in this work; designed to commemorate the creawords the agency producing the and ministers are in a special sense tion of the material universe. woes, the sorrows, the alienations, the leaders of the church or church There are, in Pennsylvania, four the strifes, the heart-burnings, and es.

evils that afflict mankind. Words truly whether we are doing our conscientiously bound to observe govern the world and fill it with proper work, and doing it properly. the seventh day of the week as the Let us repent of our slothfulness, only weekly Sabbath, who number, Let us bring this thought home and anew upon our knees conse- in the aggregate, about fifty thouto ourselves, for we perform a part, crate ourselves to the performance sand souls. These peoples are disperhaps an important one, in this of our ordination vows, seeking a tinguished from the mass of their work of moving men by our words, renewal of the spirit of consecration,

and we are also moved by the words | and loving labor then so abundantly | of the seventh day of the week as others speak. Let us consider the filling our hearts. latter thought first. We all have an experience in being affected by the RELIGION, A PERSONAL MATTER denominations differ only in that speech of others. We have been under this influence from our childhood, and our characters has been religious state is certain, whether estant Christians of an evangelical largely formed by it. How many the inquiry be made of the Scriptope, and from the great Baptist detimes have we been elated, cheered tures or of human consciousness. and instructed, by the words of oth- The Bible no more clearly says "so respecting the Sabbath. They are contended that such was the univer- denied the boon of religious liberty equal rights, saw those holy princiers. Also how many times have we every one of us must give account organized bodies of religionists, and sal conviction of those who observe by her Sunday law? some of ples obtain dominion over the narbeen smitten, wounded and crushed, of himself to God" than do our own to discriminate against them by the seventh day in obedience to the whom may be serving out a term row prejudices of the age in which by the sayings of others. Again, in how many instances have we been tion of righteous doing rests upon the first day of the week, or lose ruled "that the bare plea of coun- only," in prisons, for obeying their and bigoted atmosphere, to bloom misled by the falsehoods or mistakes of others, and thus turned aside from duty and right. But what mischiefs have we also done by an firmation of our reason that we are jects, which is estopped by the the court below had claimed that problem of self-government. It thought and effort, where they had unwise or wicked use of the tongue? in a wider and deeper sense account- United States Constitution, as to his conscientious convictions had would reflect high credit on the long been cramped and coerced in Who has not had occasion to mourn able to God. And further than this, determine by law that Popery is been such, the decision must have State to conform her laws to the precribed moulds and channels in his follies and weakness in this di- we know that if we deceive men or only to be known as the recognized been in his favor. The exact lan- spirit of the Declaration of Inde- church and state, in the older rection? By an unguarded word escape from justice here, we can not religion of the country, or the con- guage of the court follows: we have lost or deeply wounded deceive God, nor can we escape from trary; or that the authorized and and grieved a friend. Perhaps, have him in the end. The principle of only church government is Episcobeen the occasion of separating very justice is eternal. These being ac- pal or Presbyterial, or Congregafriends or of confimring alienations cepted principles, all efforts to tional, or the contrary; that Trinalready existing, which but for us escape from them and their conse- itarianism is orthodox, or the con-With what care then should we keep the door of our lips, that we do not destroy but heal and bless. relieve ourselves of responsibility or that all the public function. the most common of our efforts to or that all the public functions or that all the public functions being the for our own conduct, is to hide best of responsibility or that all the public functions or the contrary; the to one subject, "The Teacher;" the to one subject, "The Teacher;"

the decision of the Supreme Court out that commonwealth. But judgment seat of Christ. stain now resting upon them. It is founded in truth, but that it will not tinue till the end of time. The world is too far advanced in the | ticed upon ourselves. ideas of freedom and justice to approve such oppressions of worthy and unoffending citizens who, that they may keep a clear conscience,

cries for religion in an indifferent This rises above them all. Neither way, go right on as if nothing had

personal prowess, courage, strength, of virtue, temperance and truthful-AN EXHORTATION TO MINISTERS. ness. Let us inquire; Are you. young man, the occasion of joy and Permit us, dearly beloveds, to hope to your parents? Are your call your attention to the fact that habits and principles such as to encourage them to hope that you will lean in the hour of trial, or in their much your spirituality as your gifts | wasting and declining years? Are you faithful to the vows you took upon you when you covenanted with learning, but on no account want | as to encourage them to hope you the grace of spirituality. Churches will become a pillar in Zion? Are you adding strength or imparting feebleness to the church? YOUNG MAN.

THE VALUE OF PRINCIPLE TO THE

Character is a mine of wealth to who is just entering the race of life. A young man is rich, although not ssessed of stocks, moneys at interest, or landed estates, if he has the esteem and respect of those around him. But character is a fabric woven of principle. Principle first and character afterward. He who is not governed by principle in builds falsely. Only stern and selfdenying integrity can form a solid basis upon which to rest. It is of the first importance that young men commence life by the practice of truth and the culture of the strictest virtue. Honesty, integrity and fair dealing, are indispensable. No dishonorable motive should be allowed to mislead us, and no blandishments or taking allurements should lead us astray. Lay deep and broad then in principle the foundation on which you build, and fear not as to the results. God will take care of these.

AN APPEAL To the Honorable, the Members of the

Legislature, Legal men, Clergymen, and Citizens of Pennsylvania. Fellow-Citizens,-A law on statute books of the State, passed April 22d, 1794, requiring cessation from all secular labor and business ment of the rights of those people in the State who conscientiously believe in the Sabbath instituted at

or more organizations, or denomi-

fellow-citizens, by their observance the divinely appointed day of worship and rest. Several of these That, for ourselves, we are per- particular and in reference to some accountable to men, yet it is an af- clearly legislating on religious subworthy of careful study and atten- offer as a defense of their course in ness on all the first six days of the the seventh

uncanceled. The only thing done immutable law.

continued for many years, have, from whence he was taken." A admiration and emulation of the the Bible Sabbath to be found in church the State and this because titions from many prominent cit- him for business and labor, without zens is a fact, and universal, and not a the claims of the State law. World- sum up the case. subject themselves to social incon- they are their strength. Their izens, embracing members of the giving all the details of business and mere pretense, as it regards a large ly interest might suggest conform- From the opening of the sixth es at the evening sessions were disveniences, temporal and civil disas strength in industry and war. bar, clergymen, educators, and diversified duties in routine. So the class of them. The Constitution of ity to the practice of the many; but century forward, there is increasing tributed among the audience, that

on file in the archives of the Senate other particulars, further than that continent are idolators and poly- State unjustly, whose penalties are the "custom and consent" of Chrisnor beauty can atone for the want and House of Representatives, in- the day should be spent wholly in theists, but may practice their unusual and cruel, doing dishonor to tian people. The Old Testament is dicate the interest felt for a large holy pursuits. The punishment for abominable rites anywhere they the State, while it oppresses them. appealed to, not as direct authority, class of citizens, who are by law secularizing the first day, of those please in the country with impuni- If their respectful, long-continued but on analogical grounds. The readeprived of their constitutional who keep the Scriptural Sabbath, ty, and do so practice them. The prayer must be persistently rejected, sons given for the observance of the rights in Pennsylvania! These ef- evinces a malicious persecuting Chinese, have their magnificient tem- if in the performance of what seems Sunday are vague and varied. Some forts to secure relief from oppres- spirit, prosecutions for Sunday dese- ples in which to worship Confucius to be important duty, they incur the times the Sabbath was said to foresion will be continued. Petitions cration being invariably to gratify in the free State of California, and penalty of an oppressive human shadow the Sunday; sometimes become a prop upon which they can to the law-making power of the personal revenge. Those who do there is no law to prevent it. If the law, they must dare to do right, re-circumcision was made to do a like State will be presented at the next not observe the seventh day are Mahometan pleases to become an gardless of consequences; and when duty. By some, the reason for its session of the Legislature for an rarely, if ever, punished for Sunday American citizen, or even to sojourn again brought before courts to anamendment of the Sunday law, re- profanation, though frequently dese- here for a time, he may observe the swer for alleged offenses, which are that it was the first day of creation; lieving the observers of the Sabbath crating it; while one who keeps the sixth day of the week (or Friday) from its penalties, and making seventh day is in danger of being as his day of worship, and devote them equal before the law with vexed continually, arrested, fined every other day to secular business, their fellow-citizens. Attention is invited to the follow- and the penalty that a premium is him. The Christian may set apart the ing statements, facts, arguments, offered, apparently, for malicious first day of the week as a day of and deductions: The Sunday law espionage over peaceful citizens. rest, if his conscience impels him to is deemed unnecessary, 1st. Because | The punishment is unusual, unnat- do so, and enjoy immunity from a day of weekly rest and devotion | ural, excessive, and cruel. For each | annoyance: The Jew, the Chrishas been sanctified by Jehovah, to offense proved, if defendant "does tian, or whoever else may conscienall, but to none more than to him be observed by all men, from the not pay four dollars with costs of tiously devove the seventh day, earliest existence of society, and prosecution;" immediately, "or it originally sanctified by the Amighty remains in full force as above goods and chattels whereon to levy, as the Sabbath, for all men to ob-

> to transcend legislative functions labor, water only." The existence of various denomi- The how read as to take to the dis- to be regarded as orthodox, or what nations of religionist observing the court has ng to pay system of doctrine and ethics shall different days of the week as periods the for since, defendant must be be adopted by all, or by any one, or of rest from servile labor, charac- sent to prison for six days, no more, to interfere with their religious conterizes action in favor of one of no less; and must be "kept at hard victions or practices, or to take any and most public actions left upon those days, as legislation on relig- labor" for the whole time of his or action respecting them, other than ious matters, and therefore uncon- her incarceration. Six days labor stitutional, as decided by Congress. | must necessarily include either the The Constitution of the United Sabbath or the first day; for the States, and that of Pennsylvania, prisoner must not be discharged provide substantially, that no law sooner than six days, nor detained shall be passed in favor of any longer than the specified time. He "establishment of religion, or pro- or she must therefore be made to hibiting the free exercise thereof." sacrifice his or her convictions of The law of Pennsylvania ignores, right, and be cruelly compelled to or opposes this constitutional pro- violate the law of God by working vision when it requires every person | Sabbath day, or "kept at hard lawithin the State to refrain "from | bor in prison on Sunday, as a pun-

all worldly employment" on the ishment for having worked moderfirst day of the week, compelling ately at home on that day of the those who keep holy the Sabbath of week." the Bible, to cease labor and business on a day they feel in duty ize the day God has commanded and appreciated. Within the last them to keep holy, thus prohib- decade, more than four millions of iting the free exercise of their religion. To escape the imputation that the law of 1794 is legislation | rights which white men were bound on religion, and therefore repugnant to respect," have been emancipated, to the Constitution of the United | physically and intellectually, in the States and of Pennsylnania, the United States. By the same act, Supreme Court, 8th Barr, p. 312, the fetters have been stricken from wars with their endless trains of Let us then inquire honestly and nations of religionists, who feel a day chosen by the people (or a and state are other competition, majority of them) as a day of ces- and within your of the

tion. It treats of a state of affairs living lives practically Atheistic, week, as imperative as that which It is difficult to see how the con- secular business the first six day in must be borne along resistlessly to tion. It treats of a state of affairs living lives practically Atheistic, week, as imperative as that which in Pennsylvania with which the the unchristian conduct of professors. enjoins rest and devotion on the stitutionality of the law could be each week, and to sauctify and ob- witness their consummation. It is rereaders of the Recorder are some- Allowing the correctness of these seventh. "Remember the Sabbath served to Pennsylvania to remove oneth all the rest in those parts ob- Rev. F. A. Crafts, of the Methodist bread-earning outweighs both aswhat familiar. The point of more criticisms and complaints, what, day to keep it holy. Six days shalt in the court below, especially when of the Lord, from the penalties of the last impediment to universal se ved,) together with all Sundays Church, Westerly; Rev. Mr. Berwer, piration and inspiration." Here you special interest in this paper, is its after all, do they amount to when thou labor, and do all thy work; it is apparent that every observer of said law, and to protect them from liberty, by enlightened, virtuous lucid and forcible treatment of the looking to the purpose for which but the seventh day is the Sabbath the seventh day feels bound as the service of civil processes, or be- public opinion, by Legislative action, legal phases of the Sunday laws of they are made? They do not help of the Lord thy God, in it thou much by the requirement to labor ing compelled to answer, or serve as awarding long deferred justice to a Whitsuptide might not have some that State. Its positions concerning the sinners case. His sine are still shalt not do any work," is a divine, six days as to rest the seventh. jurors or witnesses on that day. portion of her people, and officiat-These people do believe, as stated How proper that the last vestige of ing as high priestess in the great of that State, we believe, are im- is to increase his own blindness, and Every statute made by compe- before, and as will appear from all religious intolerance should be jubilee, to place the coronal on the pregnable, and its arguments unan- thus to disable him for the work of tent authority, and containing no their writings and teachings, that wiped out before the celebration of statue of liberty, where the repre- way, 1 we can be solutionally and teachings, that wiped out before the celebration of statue of liberty, where the repre- way, 1 we can be solutionally and containing no less solutions. see the letter put into tract form still accountable to God, and each till repealed by the authority that secular business six days in each lee! Should Pennsylvania alone civilized world will be assembled was. and scattered by thousands through | must, for himself, stand before the enacted it. The Sabbath law con- week is as obligatory as to observe linger in so noble a work, while on on her soil to wonder at the achievelaw, by invoking the action of the "to eat bread in the sweat of his ple at the completion of a century's tions. Legislature, and otherwise, though face till he returned to the ground experience may well challenge the It is an infelicity to the observers of

and imprisoned. Such is the law and the organic law will protect stated. It is the divine preroga- sufficient to satisfy such forfeiture, serve and to keep in remembrance tive alone to establish such an insti- with costs, be not found, the offend- his work of creation, and devote all tution; and to attempt to supple- er shall be taken withou bail or the other days of the week to secument the Sabbath, or alter the main rise to the house it morec- lar pursuits, are by the letter and divine arrangement of the week, is tion of the electy, and it common spirit of the constitution protected in doing so. It is not the province, or duty, or privilege, of legislatuis to to protect them in the enjoyment of their rights.

justify their claims.

In the Christian Church.

BY A. H. LEWIS.

CHAPTER III.

The universality and equality of religious rights is not a problem to be solved, or a proposition to be argued: but a cherished axiom which the nation in its entirety can Grand Master of the household of the not survive. The moment this great essential principle is ignored, or great essential principle is ignored, or abandoned, there is a change of our Sunday before Lent, Anno 835, entire polity, and we cease to be the Ludovitk the Emperor, surnamed slowly downward. American nation, whose institutions Pius, or the godly, together with his prelates and others, which had have so long been the admiration of been present with him at the assemthe civilized world. This peculiar feature in our organic law is a com-The amendment of said law promise by which each citizen finds that it did derogate at all from his would be highly honorable to the himself entitled to the exercise of name and piety. Upon the Sunday bound to work, in obedience to hu- State, and may be claimed as an act his own conscientious convictions after Whitsuntide, Anno 844, Lu man law only, and either to rest of justice. The principle of equal and rights, while according to every Emperor, made his solemn entwo days in each week, or secular- rights is coming to be better defined other person the same boon. This trance into Rome, the Roman citi concession was absolutely essential to the formation of our federal com- and ensigns, the pope and clergy persons, or things, who were pact, and they must stand or fall toclaimed or supposed to "have no gether! In the Colonial experience of this country, the question the Emperor, environed with twelve of religious freedom passed a san- of the Roman Senators cause to St guinary ordeal; those who had fled from oppression in the old world. stultifying themselves by practic-Specht vs. Commonwealth, claims their limbs, and the ballot and the ing it in the new, with great vigor the act did not recognize Sundaykeeping "as a religious observance having divine authority, but merely ary thrown open to welcome them."

their limbs, and the ballot and the ing it in the new, with great vigor and bitterness. At one period the union of church and state existed in divine the beth recognize for the sunday ourselves, assuming all responsibility for its expenses and manage—
ity for its expenses and manage—
ment, but cordially inviting all the
diagraphic for its expenses and manage—
ment, but cordially inviting all the
diagraphic for its expenses and manage—
ment, but cordially inviting all the
diagraphic for its expenses and manage—
ment, but cordially inviting all the having divine authority, but merely ary thrown open to welcome them, all New England, except Rhode dians being then both present, and Sabbath Schools and Sunday Schools and essentially as a civil regulation, while the high statement in church Island, which was founded by a man banished from Massachusetts for his On Passion Sunday, Anno 1148, ligent, belief in the rights of conscience | Lewis the King of France, after sation from worldly employments, the virtues of the sentenced to transportation beyond was largely accepted, and although was largely accepted. being in their estimation necessary and suitable for man as a member great Contamnial Judice celebrated in 1870, the contamnial pated who eluded the grasp of fanatical of councils on this day assembled as tion at home, and although the next Another position assumed to for
| Slaves will vie with the relation of the first low-citizens and former masters in low tify the decision, was, "that the singing loud waeans to the goddess | midst of the greatest difficulties, plaintiff in error and defendant in of liberty, and the old bell, which, brought this nation, and the friends the court below, had neglected to a century ago, "Proclaimed liberty of liberty throughout the world in prove that he believed himself as throughout the land to all the in- all after time, deeply in debt for the imperatively required by the fourth habitants thereof," will again be wisdom of his plans, his devotion to command of the Decalogue, to sounded. The States will all be principle, and the force of his exsonally accountable to God for our other peculiarities, from other Prot- labor each first six days of the week, represented in the joyous festivities; ample. Roger Williams, who connomination, only in the single point of counsel for plaintiff in error, fifty thousand of her people who are to the freedom of conscience and rather instanced in these particulars, hearts. We know that the obliga- compelling them by law to observe fourth command, but the court of "hard labor on bread and water he lived, and bud in a frigid us, and that sinning brings guilt. one full sixth part of their business sel was insufficient to settle the convictions, while the world is ad- and bear the richest fruit in a con-Although in a certain sense we are time, and the avails thereof, is as question," intimating that if it had miring our success in establishing tinent redeemed from Pagan darkbeen shown that the defendant in free institutions and solving the ness, and enlighten and invigorate pendence, and the Constitutions of nations. He triumphed in the tri-"The only remaining ground on the United States, and of Pennsyl- umph of righteous principle, while which the plaintiff in error attacks | vania, during the coming session of | his noble fellow-laborers in the nobthe validity of the statute, is found the Legislature. It would be foll lest cause, Milton, and Coke, and in the assumption that in conscience lowing the patriotic and worthy experience Pitt, and many others, after the escape from them and their conse- itarianism is orthodox, or the con- quencesare not only futile, but un- trary; that baptism, to be valid, of the week as to cease from labor Union, and inducing the world to dent labors, with their broad views,

selves required to labor and per rm choose to accelerate their triumph

day, Tuesday, and Wednesday, in swerable, and we should be glad to repentance. Both these parties are limitations in itself, is in full force the command to labor and perform the nation's great Centennial Jubi- sentatives of all the nations of the emuly be observed than the Sunday tains no limitation and no record the seventh as a day of rest and de- her soil the declaration of the uni- ments of a single century, by which with similar theories, decrees and Questions were freely asked by any should be surprised at the terrible the paper goes further, and shows Let us be understood. We are of its repeal is found in the Bible. votion. That it was the manifest versality and equality of religious a few fugitives from oppression have laws, which found expression bethe oppressive and inexcusable cru- not seeking to justify or even excuse It is therefore obligatory on all design of the Creator that man rights was so long ago proclaimed by indomitable energy, by wise tween the close of the fifth century elty of these laws as they bear upon the faulty Christian, but this, to men, since the reasons assigned for should be active and industrious, to the world? On her soil the policy, under the blessing of heav- and the Reformation. But the case the Sabbath-keepers of that State. show that his faults in no sense its observance, viz: the example of his physical constitution and intel- foundation of the temple of liberty en, turned the wilderness, a vast does not demand it. Damascenus We pray the people of Pennsylva- lessen the guilt of the sinner. We Jehovah, and the commemoration lectual endowments fully show. was laid by the wisdom of her sages, country between two oceans, into a and Bede, of the eighth century, nia to arise and cleanse away this do not say that the complaint is not of creation, still exist, and will con- He was placed in Eden while in in- and their compeers; its walls raised fruitful field, and taking rank with Aquinas of the thirteenth century, nocence "to dress it, and keep it." by the valor, and cemented by the the most potent nations, have Tostatus of the fifteenth century, unbecomming such a people to be answer the purpose for which it is | Efforts to obtain relief for these After sin entered the world, he was | blood of freemen. The crowning of reared the most enduring monu- are the representative writers on governed by unreasoning prejudice. made. It is a terrible cheat prac- people, from the penalties of said adjudged and directed to labor, and the edifice by forty millions of peo- ments in the most beneficent institu- this question. To quote them in detail would only reiterate that which has been already given, and would uselessly encumber these young men to the family, the thus far, been unsuccessful. Pe-certain portion of time was allotted world, if the liberty of all her citi- the attitude of non-compliance with pages. We therefore proceed to been an easy conversion and as easy

ven auces, temporal and nivit disasters. How unsightly and unchristianlike for a great State to put its iron heel upon a few of its citizens, and then, heedless of their of citizens, and then, heedless of their of temporal and nivit disasters. So the class of them. The Constitution of the practice of the many; but century forward, there is increasing to the practice of the many; but conscience forbids. What shall be conscience forbids. The United States secures to the United States sec

members reside in the State, now as to private or public worship, or The numerous Indian tribes on this against a part of the citizens of the other ground than church authority, appointment was found in the fact indeed no offenses, except by erro- by others, that it was the day of neous assumption by their fellow- the Saviour's resurrection. This men, they must plead their constitu- last is the general reason, but some tional rights; and if not discharged, or all of the others are usually asremove the matter to the court of sociated with it to strengthen it. last resort for hearing. Doubtless There is more or less talk, in a loose the decision of that tribunal will way, concerning the example of the apostles and the early church. But this argument is used with equal A PENNSYLVANIAN. freedom in support of many other HISTORY OF SUNDAY LEGISLATION holy days, and of practices which

> authority. over many other church festivals, Heylyn goes on to show that much of the rigidity concerning Sunday observance existed only in theories and laws. In confirmation of which he cites the following Hist. Sab., Fart z, chap. 8, sec. 9): sisted in an outward formalism with-"Nor were these reservations and out pure spiritual life. Stringent exceptions only in point of business and nothing found in point of practice; but there are many instances, especially of the greatest persons, not observe. There was no power in this pseudo Sabbathism to record, to let us know what liberty elevate the people, draw them to they assumed unto themselves as ward God, or nourish true spiritual well on this day, as on the rest. And such only shall I instance as life. These long centuries of inbeing most exemplary, and there- creasing darkness all present the fore conducing most to my present purpose. And first we read of a church trying to lift itself by itself, great battle fought on Palm Sunday, Anno 718, between Charles Martel gle. How much the few saw through King of France, and Hilpericus the the ritualism and darkness we can King himself, wherein the victory not tell; but the masses, blinded by false theories, groped painfully and

> > SABBATH SCHOOL INSTITUTE AT WESTERLY, R. L.

journey unto Metz, nor do we find dowick, son unto Lotharius the zens attending him with their flags staying his coming in St. Peters and endeavors had from time to time Church, there to entertain him. Upon a Sunday, Anno 1014, Henry Peters Church, and there was crowned, together with his wife, by while the need still continued, we the Pope then being. On Easter resolved to arrange for an Institute day Conrad thr Emperor was ourselves, assuming all responsibiljourney towards Germany. . . his first entry into Jerusalem with the first evening our Conductor was Tours, on Trinity Sunday as we call session to the last it was evident it now, Anno 1164, against Octa- that the Institute met a recognized vian the pseudo Pope, that of Ferræra, upon Passion Sunday, hearty and general. Indeed, even if Emperor, or that of Paris, Anno it were looked upon only as an en-Emperor, or that of Paris, Anno 1226, summoned by Stephen, then 1226, summoned by Stephen, then Bishop there, on the fourth Sunday as one of the best things ever held but little, feels but little, cares but in Lent for the condemning of cer- in our place. Rev. L. A. Platts, of little, and does but little; and why partly because they happened about ence which are necessary for such a these times, when Prince and Pre-late were more and more intent on faction. Tuesday afternoon was laying restraints upon their people, for the mere honor of this day, and devoted to the "use of the blackpartly because, being all of them board," which was explained and ilpublic actions, and such as moved lustrated at length, and with much not forward but by divers wheels, skill by Geo. H. Babcock, of Plainthey did require a greater number field, N. J. Wednesday afternoon of his stay and the amount of people to attend them." All these things accord with the Teaching," and the exercises were spirit of an age in which religion conducted by Mrs. W. F. Crafts, was a form, and men were strict (Sara J. Timanus,) of New Bedonly in theory. In another place ford, Mass., who gave a specimen (chap. 4, sec. 12), Heylyn corrobollesson to a class of children, and rates the statements that Sunday then gave at length an explanation was reverenced no more than many of her own views and experience. other holy days were, and upon Her rare qualifications in this directhe same ground, church appoint- tion, and her large experience, made ment. An example or two will this session deeply interesting and "Photius, the Patriarch of Con-The evening sessions were devoted

A Pennsylvanian's Letter.—
We call the attention of our readers

We call the attention of our readers

The commandment as to make it command of the public shows nor courts of justice.

The consulting our household expenses, we can not believe that the religious sect to which he belongs have so construed this commandment as to make it commanded to the consulting our household expenses, we can not believe that the religious sect to which he belongs have so construed this commandment as to make it command the command of t to the communication in this week's RECORDER by "Pennsylvanian" as guilt. Irreligious men constantly and the performance of secular busion every day of the week other than guilt. Irreligious men constantly and the performance of secular busithe seventh."

Sunday law so as reliced those on ward with such momentum and on the miterally to labor. When the seventh of Constantinople, Anno 1174: assigned were made by Rev. John ten thousand dollars a year. If I we do ordain, saith he, that Evans of the Baptist Church, Wespreached simpler and better sermons, selves controlled the seventh." these days following be exempt terly; Rev. H. O. Pentecost, of the reflecting my real views, I could not in the year, and that in them there of the Episcopal Church, Westerly; have this bread-and-butter man's be no access to the seats of judgRev. A. E. Main, of Ashaway; Rev. ideas and defense of all that kind of ment. . . Now lest the feast of T. L. Gardiner, of Mystic; Prof. mock gospel preaching. There are respect as well as Easter, it was Drake, Principal of the High School, many that do not belong to the "ten determined in the council held at | Westerly; Mr. Platts, Mrs. Crafts, | thousand dollar "clergy, who never-Engelheim, Anno 948, that Mon- and the writer. Discussions follow- theless are aping them on a smaller of which were distributed through in the pulpit. the audience. A Bible reading, arranged and conducted by Bro. Babcock, fittingly closed the final session. A committee of nine was appointed to arrange for a County sult has been but little less damag-Convention, or for such other meet- ing. Deep and pungent conviction ings as might be thought best. Just and self-abnegation and abasement before the close, the following print- have not been felt. The result has that had been made by the address-

An example in deportment. (1) In the school Prompt, Orderly. (2) In daily life. A devout, diligent, careful student
1) Of the Bible. 2) Of human nature (1) Accept a Responsible Place (2) Work Carefully, IN THE STUDY. Study the lesson in order to obtain (2) Its principles. (3) Its spiritual food.Study the lesson,(1) Independently. (a) In the light of Context, other Scripture Parallel class.

(a) Intellectual capacity. all agree are wholly without such II. IN THE CLASS Use a good topical outline.
(1) A good outline should be,
(a) Natural,

Lead his class to Christ, Guide them in Christia

experience.
Lead them in Christian

(Cheerfully,

Earnestly

(b) In the light of experience

Simple,

Comprehensive.

their own.

2) How to use an outline.

(a) Study them first yourself.

(b) Have the class bring outlines.

(3) Advantages.
(a) A clear view of the lesson

(b) An increased interest on

(4) Danger of becoming formal Overcome by (a) Study.

Don't attempt to teach too much

(a) Prevents confusion.
(b) Enable the teacher to press the

(a) Answered by "yes" or "no."(b) Implying their own answer.

Leading to the main truth

Consciousness of the personal presence of Jesus.

G. E. T.

Leading to disputation Of complex form.

Elements of earnestness are

Use questions—
(a) Evoking thought.

Engaging all.

Consciousness the class.

For the Word of God.

REVIVALS.

The worldly policy in relation to

the pulpit is conducted in a manner

ofttimes damaging and discredita-

ble to the cause. There is a demand

that is demoralizing. While it en-

tertains the worldly ear there is but

little that feeds the child of God,

hungering for the word of life. Nor

is the sinner made to feel that he is

a rebel and doomed to death. And

ofttimes, when drawn to the folds

of the church, he is only moved by

(d) Of personal 4. Teach earnestly.

(1) Conviction.

) For Christ.

(1) Avoid introducing {

main point.

(2) Advantages.

. Question wisely.
(1) Avoid questions-

part of the class. Think more

see points, understand h

Prayerfully.
Constantly using always the same

sages

The Sunday had no prominence except that which came naturally from the fact that it occurred oftener than they. Its observance, in keeping with the general character of the religion of the times, conrestrictions were promulgated which the people could not and did same sad spectacle of a sinking and sinking deeper at every strug-

A Sabbath School Institute was recently held with us, beginning on the evening of Nov. 15th, and closing Nov. 17th, including two afternoon and three evening sessions. A need had loug beenfelt in our own school of some special effort in this direction, been made to secure combined effort, either in local Institutes or in a permanent County organization. But as such efforts proved unavailing, for a kind of sensational preaching participate in its exercises, and share in its benefits. This invitation New Market, N. J., as Conductor, evinced the qualities and the experi-

worldly attractions rather than from his own spiritual poverty and wretchedness. He goes feeling that the church needs him quite as much as he needs the church, and as soon as other attractions catch his attention should he? He is simply the fruit of the seed sown. This preaching draws the crowd and the floating portion of the community. The church feel gratified with the increase of their congregation, little realizing the cause and result of this influx. The minister knows that the time of his stay and the amount the subject was "Primary Class ing this deprayed moral taste, and so makes the end justify the means. Flattered with his success, he studies to respond to this call for sensational preaching, perhaps against his own better judgment. A few years since a friend asked one of these men why he preached to gratify this demand. He replied, "Churches are now nothing more than theological theaters, and preachers are paid so much for acting cleverly and acceptably. When the priestly aring the addresses were participated scale. Thus an adulterated gospel in by most of those already men- is preached, and as "like begets tioned, and also by Messrs. Utter, like," you have adulterated converts, Babcock, Irish, and Mrs. Drake, and so of the church. No man who wished. The session of Tues- backsliding of the church to-day. day evening was closed by a beau- Nor may we hope for an improved tiful vesper service, printed copies state of things that does not begin A less offensive and yet damaging course has been to lower the divine

standard to make the profession of religion as easy as possible. The rebacksliding. Better motives have actuated the latter class, but the result has nevertheless been ruinous

cure, the result is the plan is the only true on as we depart from that the souls of men and displeasure of heaven wisdom above his. I fidel tendency in the develo; s itself in v One says, "The Bib good book;" another of the best;" another are a good many good etc., as though it was perfect as a rule of re intended. I fear t church is but little bet geon says of Englan and through, I believe England is honeycon damnable infidelity, wi to go into the pulpit Christian. Look also and fashion that is nearly all the churche ings and the furnit dress of the worshiper not have been teleral ment fifty years ago the most fine gold bec

> HOME NEW Westerly, R. RECORDER was an account of th the steamship "City Galveston. The flame stantaneously envelope er and destroyed, so fa all its officers, crew, an brought consternation and burned themselves hearts of several of The steamer was con Capt. Silas E. Green place, who leaves a wife whose father and brot ters reside here. He the Pawcatuck Church 1848. He was a ma and resolute, while in his worth and substan were recognized and While appalled at t which has so suddenly down in his prime, a pathize with those to w sonal loss is so great.

Sunnyside The clouds had lon and lowering over the Here and there's rift n by him that had "e through which light fr side stole furtively; b chilling wind closed kl all was dark again. It of November, in the the morning, the time Patches of snow, fo coming storms, fleck giving the atmospher hospitable look as my for the first time since years ago we made th home, left it, closed and turned our horse whose shadow falls fro snn over Berlin. Three days' travel

carriage, at a time snow, and slop, and us to be appreciative welcome and words o awaited us on our a and cold among our Leonardsville. Back our long absence, th vived fading memor those kindred spirits the mercies and bles days. Eld. C. M. L pastor, Eld. S. Bur with the church made for a revival, result good, bringing som life, and effecting the some precious souls meeting of Sabbath vout, reverential, ea the Mount of Transf our disappointments toil were behind: a overshadowing cloud presence of Jesus, an made it bright, and "Lord, it is good to had found "the sunn The Sabbath was delight. The we morning and evening

for the people that

let us go up unto th Lord." Bro. Edwin his little daughter child of twelve year ter, she presiding have made a succes tional singing. Le churches who may how this is done, get of the Holy Spirit, effort, and they will taking easier and i than they think, and vine intent of mus as they shall speak "in psalms, and by ual songs." The tr ing hearts has been. the church has gone of the whole to do h and, I trust, much praying too. Third closed our pleasant ardiville. Our last it was memorable. caller came in to bid seemed in no hurry the three deacon sisters not a few. Th parlors were soon f promptu fashion; to sweet songs. And

there had been an e we all bowed in pra

Lead his class to Christ, Guide them in Christian experience.
Lead them in Christian In order to 2. An example in deportment, (1) In the school Prompt, Orderly. (2) In daily life. A devout, diligent, careful student.
(1) Of the Bible. (2) Of human nature. 4. Willing to occupy any place. (1) Accept a Responsible Place. (Cheerfully, Earnestly

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Use's good topical outline

) Comprehensive.

(c) Facilitates reviews

(a) Study.

(2) Advantages.

. Question wisely.

(2) Use questions-

i. Teach in Love.

(4) For the Work.

a) Evoking thought.

Of personal nature

Engaging all

(2) For the Word of God.

REVIVALS.

The worldly policy in relation to

the pulpit is conducted in a manner

ofttimes damaging and discredita-

ble to the cause. There is a demand

for a kind of sensational preaching

tertains the worldly ear there is but

hungering for the word of life. Nor

is the sinner made to feel that he is

ofttimes, when drawn to the folds

of the church, he is only moved by

worldly attractions rather than from

his own spiritual poverty and wretch-

edness. He goes feeling that the

church needs him quite as much as

other attractions catch his attention

he does but stay. He has received

but little, feels but little, cares but

little, and does but little; and why

should he? He is simply the fruit

of the seed sown. This preaching

draws the crowd and the floating

portion of the community. The

church feel gratified with the in-

crease of their congregation, little

realizing the cause and result of this

influx. The minister knows that

the time of his stay and the amount

of his salary depends on his gratify-

ing this depraved moral taste, and

so makes the end justify the means.

Flattered with his success, he studies

to respond to this call for sensation-

al preaching, perhaps against his

own better judgment. A few years

since a friend asked one of these

men why he preached to gratify this

demand. He replied, "Churches

are now nothing more than theo-

logical theaters, and preachers are

paid so much for acting cleverly and

acceptably. When the priestly ar-

tions are discontinued. We are

forced to make our discourses to

A less offensive and yet damaging

eligion as easy as possible. The re-

cher;" the tists do not draw, their congrega-

ng all the that is demoralizing. While it en-

although a rebel and doomed to death. And

st in it was he needs the church, and as soon as

as an en- he floats away, and while he stays

(4) Danger of becoming formal.

. Don't attempt to teach too much.

(1) Avoid introducing too many too many

(1) Avoid questions—
(a) Answered by "yes" or "no."

Leading to disputation.

) Implying their own answer.

Leading to the main truth.

Elements of earnestness are-

(2) Consciousness of the personal pres-

(3) Consciousness of the needs of

G. E. T.

(b) Enable the teacher to press the

Prevents confusion.

Simple,

Concise

1) A good outline should be,
(a) Natural,

(2) How to use an outline.(a) Study them first yourself.

(b) Have the class bring outlines of

(3) Advantages.
(a) A clear view of the lesson by

the teacher.
(b) An increased interest on the

part of the class. Think more,

see points, understand bette

This

מס.

(2) Work Carefully. IN THE STUDY. . Study the lesson in order to obtain (2) Its principles 2. Study the lesson (a) In the light of Context, other Scripture Parallel other Scripture ( sages. (b) In the light of experien class.
(a) Intellectual capacity. (b) Spiritual conidtion (3) Prayerfully.(4) Constantly using always the same IN THE CLASS. dress of the worshipers, which would

HOME NEWS.

not have been tolerated for a mo-

ment fifty years ago." How has

the most fine gold become dim.

Westerly, R. I. In the RECORDER of Nov. 18th was an account of the burning of the steamship "City of Waco," off Galvesto 1. The flames which so in | Son of Man is come to save that stantaneously enveloped the steam- which was lost." Following the er and destroyed, so far as we know, sermon, a sister from New Market and from that campaign, in which all its officers, crew, and passengers, was baptized, L. A. Platts officiatbrought consternation to Westerly, ing. and burned themselves into the very hearts of several of our families. The steamer was commanded by Capt. Silas E. Greenman, of this whose father and brothers and sisthe Pawcatuck Church April 15th, eminence and skill in his profession, mere than ordinarily intrepid and resolute, while in private life his worth and substantial qualities book of Plainfield, was an interestwere recognized and esteemed. While appalled at the calamity which has so suddenly stricken him down in his prime, all hearts sympathize with those to whom the personal loss is so great. G. E. T.

Sunnyside. - Bery Marie The clouds had long hung dark and lowering over the eastern hills. by him that had "eyes to see," through which light from the other chilling wind closed the scene, and nesses." all was dark again. It was the 1st of November, in the early gray of of Shiloh, had prepared a history of departure on our westward way. Lewis read. A copy of this history Patches of snow, forerunners of was requested for publication in the coming storms, flecked the hills, SABBATH RECORDER. giving the atmosphere a cold infor the first time since nearly eight | pointment he had corresponded with years ago we made that house our the church in New York City, inand turned our horse toward the this Yearly Meeting, and the invitarugged steep of the western hill tion had been accepted. whose shadow falls from the setting

carriage, at a time when railroads are so common a convenience, over ed to prepare and present at the rattling hubs, through hindering next annual session of this Meeting snow, and slop, and mud, prepared a history of the New York Church us to be appreciative of the hearty welcome and words of cheer which | held with the church at Shiloh, and | awaited us on our arrival, weary, that D. E. Maxson, D. D., preach and cold among our old friends in the Introductory Sermon. Leonardsville. Back again after our long absence, the old hills revived fading memories and, with those kindred spirits we lived over the mercies and blessings of other days. Eld. C. M. Lewis, with the pastor, Eld. S. Burdick, recently with the church made special effort for a revival, resulting in much good, bringing some to a higher life, and effecting the conversion of some precious souls. The prayer meeting of Sabbath evening, devout, reverential, earnest, was as the Mount of Transfiguration. All our disappointments, regrets and toil were behind; and though the overshadowing cloud was there, the presence of Jesus, and tried friends, made it bright, and we felt to say, "Lord, it is good to be here." We

had found "the sunnyside." The Sabbath was truly a day of delight. The well-filled house, morning and evening, plainly spoke for the people that they were glad

cure, the result is the same. God's his blessing. It was a goodly time, nlan is the only true one. Inasmuch | and, to us, this was its culmination. as we depart from that we endanger In the name of the dear brethren of the souls of men and provoke the Leonardsville, Bro. Whitford read displeasure of heaven by setting our | us an address, which sounded just wisdom above his. There is an in- like himself — then handed me a fidel tendency in the church which | package of money, which was just develors itself in various forms. like them, and my wife a bundle of One says, "The Bible is a pretty dry goods, containing two dresses, good book;" another, "It is one and other acceptable wearing apof the best;" another says, "There parel for herself, and, for Mrs. M. are a good many good things in it," S. Wardner, of Alfred, another bunetc., as though it was not positively | dle of ditto, with a sly package perfect as a rule of religious life as of money, all of which was just intended. I fear the American like the good hearted sisters. church is but little better than Spur- So we had, in all these good things, geon says of England: "Through their likenesses, filling our hearts and through, I believe the heart of with sunshine as we go forth from England is honeycombed with a our home to the land of the strangdamnable infidelity, which dares still er, to tell the "old, old story of to go into the pulpit and call itself | Jesus and his love." Christian. Look also at the pride | Seeing that the clouds had been

and fashion that is exhibited in so dark, this was indeed surprising; nearly all the churches, at the build- it was unexpected; but it was acings and the furniture, and the ceptable, and appreciated by us. JAMES SUMMERBELL.

> Yearly Meeting. The Yearly Meeting of the Seventh-day Baptist Churches of New Jersey was held with the Church at Plainfield, beginning Sixth-day, Nov. 12th, 1875.

The Introductory Sermon was Marlboro, from the words, "The

An interesting meeting of praise, prayer, and conference was held in the evening.

On Sabbath morning, A. H. Lewplace, who leaves a wife and son, and is, of Shiloh, gave a rich feast as he ters reside here. He united with in me, and I in you," etc., which discoursed from John 15: 4: "Abide was followed by communion service, 1848. He was a man of great led by D. E. Maxson, D. D., and L. A. Platts.

The Sabbath School in the after noon, superintended by G. H. Babing service, the entire congregation uniting in one general class exercise on the lesson of the week, John 17 15-21. General thoughts, Jesus interceding for his children that

L. Crandall, of New York City, preached in the evening. Theme, The Glory of God, from the words, "For thine is the kingdom, and the Here and there a rift might be seen power, and the glory, forever," and other kindred passages.

L. A. Platts preached on Firstside stole furtively; but soon the day morning from "Ye are my wit-By appointment, E. B. Swinney,

At the business session, the Secre-

home, left it, closed and solitary, viting it to become a member of

The report was accepted.

Voted that the New York Church Three days' travel in our own is a member of this Yearly Meeting. Voted that L. Crandall be request-Voted that the next session be

> Voted that the present Clerk be continued the ensuing year.

Bro. Maxson made very timely remarks on the importance of maintaining this Yearly Meeting. It is believed that the tone of the meeting was spiritually fertile. The attendance indicated an increased interest in the ancient custom of annually meeting to worship God.

In connection with this meeting. though perhaps not considered a part of it, was not only an interesting but an instructive time, in the afternoon of First-day, at the rooms of the Young Men's Christian Association, in viewing a model of Palestine, and explanations by Geo. H Babcock, Superintendent of Plainfield Sabbath School. A rich treat

to all present. L. F. RANDOLPH, Sec.

Is a change from one state of

when it was said unto them, "Come, character to another. Theologically let us go up unto the house of the considered, it consists in a renova-Lord." Bro. Edwin Whitford, and | tion of the heart and life, or a being his little daughter Allie, a sweet turned from sin and the power of child of twelve years, he as choris- Satan unto God (Acts. 26: 18), and which is left unfinished. Since he ter, she presiding at the organ, is wrought by the influence of the have made a success of congrega- Holy Spirit upon the soul. The tional singing. Let any of our great Chamock attempted to dischurches who may desire to know criminate between regeneration and how this is done, get a fresh baptism | conversion, and others between it of the Holy Spirit, then make the and justification, both of which are effort, and they will find the under- now generally understood to be taking easier and more delightful comprised in conversion. This than they think, and realize the Di- moral change is an indispensable vine intent of music in worship, prerequisite to the enjoyment of as they shall speak to themselves God's approval, our usefulness in "in psalms, and hymns, and spirit- time, and admission to heaven hereual songs." The true ideal of pray- after. "Except a man be born ing hearts has been reached here, as again, he can not see the kingdom fully remembered. "Well done, the church has gone into committee of God." John 3: 3. Yes, all have good and faithful servant !" of the whole to do her own singing, sinned, and gone out of the way, and, I trust, much of her own and are condemned already, and praying too. Third-day, Nov. 10th, | Jesus reaffirms the great truth, upon closed our pleasant visit in Leon- which man's salvation depends, ardiville. Our last evening was at | "Except ye be converted, and be-Bro. Edwin Whitford's, and, to us, come as little children, ye shall not it was memorable. Early, a friendly enter into the kingdom of heaven." these subscriptions which were made question is raised on her protest, caller came in to bid us good by, and Infinitely momentous questions, upon for three months only, will not be and involves the question of Mr. seemed in no hurry to depart. Then which heaven and hell are pending, renewed at the beginning of the Beecher's moral character. the three deacons came, and dear reader, are, Am I converted? am next volume, but we are confident

sisters not a few. The two capacious I a child of Jesus? have I the evi- that others, on reading the paper words the company easily glided in- heir of heaven?

VICE PRESIDENT WILSON DEAD. know. It certainly is richly worth Vice President Wilson died anddenly in Washington, Nov. 22d, at an appeal to the friends of our tion in January. We have not had 7.30 A. M. He rested well during cause, and denominational interests, the pleasure of a personal acquaintthe night, awoke at 7 o'clock, and ex- to still further increase our sub- ance with it, but its reputation is a pressed himself as feeling bright and scription list. Are there not in better, sat up in bed and took some medicine, lay down on his left side, or neighborhood families who are called, in fact, a sort of weekly readand expired in a few minutes with- not supplied with it, and yet who ing room of English papers and magout a struggle. By his death, the very much need it? Let there then azines, with the trash thrown out President of the Senate, Senator Fer- be a concerted effort to put it into the and the good things put by themry, of Michigan, becomes the Vice hands of every such family. If any, selves." President. The following brief for any cause are poor and unable summary of the life and public ser- to take it, let others generously vices of Vice President Wilson, come forward and aid them in takfrom the Buffalo Express, will be read ing it at the reduced rate. Also, let the practice of sending it to Of his parents, who were even First-day-keeping persons, especially more humble and poverty stricken | First-day ministers, be continued than those of most of our "selfand the list of this class of persons made men." little or nothing is greatly increased. It will certainly

do good. We add a word of en

AN EXHORTATION TO THE MEM-

hearts turn to you as fellow-laborers

n the work of the Master. The

pastor and evangelist looks to you

toils. This is natural. This is as

a partaker of the same grace with

him. You have repented and been

THE MEXICAN TROUBLE.-Ad

the Mexican side of the river under

the protection of the guns from this

and thieves if caught: and it is

stated that on the 21st, the Mexicans

in command of the Department of

giving a lengthy account of the

More effectual means must

cussed postal matters, principally

the rate on third-class matter. The

cents per pound on books, and that

specimen copies of newspapers and

magazines be sent through the

mails at the same rates as to regular

subscribers. The Postmaster Gen-

eral stated that the receipts for the

vear had been about \$27,000,000

and expenses about thirty-five mill-

ions, and with a deficit of about

eight millions to be paid by the

next Congress, he did not believe

body in his forthcoming report.

known. Their name was Coalbaith, but their son Henry, who was born couragement. Our cause is certainly in 1812, having been adopted by a neighboring farmer, took his name advancing, and we should work with -Wilson. His youth was spent renewed energy and strengthened laboring on a farm, and until he was twenty-one years of age he only enjoyed a few months of schooling. But he was a hard reading lad nevevertheless, and when he went to Natick, in 1833, it was with a determination to win money for the purpose of educating himself. learned the shoemaker's trade, and subsequently studied at some of the New Hampseire academies. Then loosing his savings in an unfortunpreached by L. F. Randolph, of ate investment, he returned to the shoemaker's bench until the log cabin and hard eider campaign of

forgiven as he has, and have re-1840 called him into the political ceived the same love into your hearts. You have learned by perhe made a great number of speeches sonal experience the blessedness in support of Harrison, until his of the doctrine of the cross, and death, he was rarely out of the harare therefore prepared to join your ness. In the Massachusetts Legislature, during the next five years, he pastor in the work of saving souls. became a marked man from the You have no more right to be slothbold and uncompramising position ful in this work than he has, and he took with regard to the slavery the rewards of faithfully performed question. From the very outset of work will be as precious to you as his public life he was an unflinching, consistent, anti-slavery man, and to him. Your pastor has a right to the views he entertained and assert- look to you for assistance, and it is ed publicly in 1845 were esteemed wrong for you to fail him. The so radical that they made his name sinner also has a right to expect known and detested by most people through the country. Withdrawing that you will work for his salvation. from the Whig party in 1848, he Dear brother, permit us to put this make a complete display of the natjoined the free soil movement and question to your conscience: Are for four years was chairman of the you a helper in the cause of Christ? free soil State committee of Massa-This is an important matter, and chusets. In 1851 and 1852 he was State Senator, and presided at the may you give early attention to it,

National Free Soil Convention in that the "well done, good and Pittsburgh. In 1855 be was elected faithful servant "may be yours. to succeed Edward Everett in the they may be kept, sanctified, united. he retained practically without any opposition, until he was chosen Vice President in 1872. The ten years, from 1855 to 1865, comprised Henry Wilson's most arduous and honorable public services.

was one of the little band of Repub side, and while there was a prospect lican Senators who so faithfully of Federal troops crossing he reand courageously faced the arrogant and able representatives of the slave power, and in spite of sneers, denunpower, and in spite of sneers, denun-ciation, and open violence, main-cross, Capt. McNally returned with tained their principles and by speech his common at the policy of the same of t the morning, the time fixed for our the Shiloh Church, which A. H. tained their principles, and by speech his command. He obtained a prom- Francisco, and in eighty-eight days the entire North. Wilson, Sumner, Chase, Seward, Hale, are names hospitable look as my wife and I, tary reported that according to ap- and are entitled to respect every- delivered seventy-five head of cat-Americans of the North, at laast, way. Massachusetts was well served the at Ringgold barracks. Gen. Ord, the Senate during those exciting and perilous times. Sumner and Wilson were strong and conspicuous characters. Their uncompromising hostility to slavery made

border operations of Mexican banthem the objects of bitter hatred ditti, closes with the following sigamong the southern party, and Sumnificant suggestions: ner was nearly murdered at his desk by the bully Brooks, in consequence of words spoken in debate. Wilson's speech in the Senate on on while our people are being dethat occasion was one that made the spoiled and murdered, for it is very heart of the sympathetic North evident that the soldiers, however thrill with satisfaction. It was so willing, can do nothing if confined scorehing that he was promptly to this side of the river, and an orchallenged to fight a duel: but der to make reprisals with means to though he refused to accept, he went | carry out the order has sometimes armed after that, and announced resulted in indemnity as well as sepublicly that he believed in the curity. right of self-defense. His speeches during and after the Kansas troub-

les were widely circulated and read at the North; and in the campaign as a popular hero wherever he went of the principal publication houses. to speak in support of Lincoln and Nov. 23d, at the post office, and disthe non-extension of slavery. During the war he was chairman of the Senate Committee of military affairs—a post involving the most publishers suggested a rate of eight enormous and important labors. Many public men conversant with the circumstances have borne volunvellous capacity for work, and to the value of the intelligent service he rendered the country in co-operation with President Lincoln and Secretary Stanton.

Since the war Mr. Wilson has ator and vice-president. Aside from that the committee would for a his public labors he has found time | moment consider the matter of deto make some valuable contributions | creasing the amount of postage to to the political history of the times in which he figured so prominently. He has published a "History of the Anti-slavery Measures of the 37th and 38th Congresses "Military Measures of Congress; ' "History o Reconstruction Measures;" and two work, "History of the Rise and Fall of the Slave Power in America," became Vice President in 1872, Mr. Wilson has not been in entire sympathy with the administration, and in some quarters it was thought he had aspirations for the presidency himself, but his failing powers undoubtedly caused him to resign all death. It is well for his fame that

he was not permitted to become en-

tangled in further political compli-

cations. He has died in the har-

ness, and passes into history with a

rounded and well assured reputa-

tion. He has fought the good fight PLYMOUTH CHURCH. - It looks for his country, and will be gratenow as though the Plymouth Church Scandal was to go through a new edition. This time it is to be eccle-WE will not disguise the fact that siastical, the Church having united the late unusual growth of the subwith Mrs. Moulton in calling a council to determine the propriety of corder gives us unfeigned pleas the action in dropping Mrs. Moulure. It is probable that some of ton-from the roll of members. The

Sent by mail for \$1.

WILLIAM B. ASTOR, of New York, parlors were soon filled in this im- dence in my soul, and life, that God for a few weeks, will become so in- died on the morning of Nov. 24th. permanent subscribers. The RE- wealthy men of the city, and was a there had been an established order, we all bowed in prayer to God for the last of the sweet songs. And then, as though there had been an established order, we all bowed in prayer to God for the sweet songs. And then, as though the name, free examination and advice, are some of the admination and advice, are some of the details of what this by some of the evidences of this by some of the evidences of this by some of the details of what this by some of the details of what this by some of the evidences of this by some of the details of what this by some of the details of what this by some of the details of what this by some of the evidences of the details of what this by some of the details of what this dull and heavy, and prices 20 to 25 per some of the week were cards, 75 cents. Also a new parlor game that the country, as we think and heavy, and prices 20 to 25 per some of the details of what this dull and heavy, and prices 20 to 25 per some of the details of what this by some of the details of what this by some of the details of what amination and advice, are some of the details of what this by some of the details of what this by some of the details of what amination and advice, are some of the advice, are some of the advice, are some of the details of what this by some of the details of what this by some of the details of what the country, as we think application to the details of what the country, as we think application to the details of what the country as we then the country as we have sufficient opportunity to a

LITTELL'S LIVING AGE will enter the price asked for it, and we make upon its thiry-third year of publicasufficient guaranty of its worth. every Sabbath-keeping community | The Independent says: "It may be

> FIRE IN ANDOVER .- The woolen factory at Andover, N. Y., owned by E. Bennett, which had not been operated for a long time, and from which only loss had been realized, was discovered to be on fire about 3.30 o'clock on the morning of Nov. 24th. It has been reported that the building was purchased for \$5,000, and insured to the amount of \$18,-

WIDE AWAKE for December is on hand. The publishers are manifesty in earnest in their efforts to make the best agazine for the millions BERSHIP. - Dearly beloveds, our and sayle are all that need be desired white Assertice, 32 a year, is deciddigita davor. D. Lathrop & Co., for sympathy and support in his

it should be. You have been made THE HOUSEHOLD MAGAZINE for December is promptly on hand and is a very creditable production considering the low price (\$1 10) at which it is published. SUMMARY OF NEWS.

Nearly all the New England States are making preparations for the dis olay of their educational work at the entennial Exhibition. The Wor ester County Industrial Institute at Worcester, Mass., has apropriated 33.000 to defray the expenses of its exhibit and has applied for 5,000 square feet of space. The Massaalso taking measures to secure a thorough exhibit of its various departments; and the Boston Natural History School intends, if possible, to ural history of New England.

The New York Elevated Railway has commenced the running of trains from Forty-second street to the Battery, making the entire distance of four miles in twenty minutes. This is not high speed, compared with that made upon our heavily ballasted surface railways. vet it marks an era in city travel, vices from Brownville, Texas, state and it may safely claim to be the that on the 20th of November. virtual solution of the problem of Capt. McNally was entrenched on rapid transit for New York.

A letter will go round the world, it is found, in eighty-eight days. An York has achieved a certain distinction by demonstrating the fact. mained to hold passage, when pos- He sent a letter to Yokohama by also pray for him. Thomas R. Reed, itive orders were received not to way of England, enclosing one Wstson, Lewis Co., N. Y. pastor of the they would deliver the stolen cattle

Tennessee has come to the front on one chase of the woman question. The boards of education in that state will not hereafter pay any teacher less money than another for the single fault of being a woman, instead o man." The crime of sex is not very Texas, in his annual reports, after great, then, according to the Tennessee estimate. But the decision is causing a little ripple in educational circles over there.

The board of Hebrew ministers of Philadelphia have sent a commnication to the board of education in adopted than sending troops to look that city asking that the use of Dr. Wayland's "Elements of Moral Science" be discontinued in the public schools, on the ground that its teachings are objectionable to Jewish pa-

A drunkard who was to have a finger amputated in the presence of Albany Medical College students, by Dr. Armsby, died under the influence of chloroform, and the sur-POSTAGE ON THIRD-CLASS MAT-TER.—Postmaster General Jewell informally received representatives

Matthew Creery, gate-keeper on Blackwell's Island, was found at his post on Nov. 26th, with his skull smashed and pockets rifled. He was alive, but unconscious and fatally injured. A hatchet was found by his side, which was the weapon used on him by river thieves, supposed to be the perpetrators.

The Viceroy of Egypt has more regard for the cause of education han he has personal vanity. The sum of \$65,000 having been raised to erect a monument for himself, he used the money to found a public school at Alexandria, thus securing a monument more enduring than

a fact which has escaped the notice be paid, still he said there were of all his biographers, that Edgar some facts made known to him dur-Allan Poe was the grandson of Bening the discussion, which had some-His mother who was what surprised him, and many of marriage as Elizathe suggestions made, he would emworld, a. English actress, was atural can their of the traitor. A comey-General Craft hair in CHERRY, THE SINGER, a story for tra tel Mr. John Parsons to prosemembers of the Brooklyn

lusion between the head of the city works and the contractors for the the lesson taught is, that we should new storage reservoir and Third avresist temptation, bravely and boldly, and that under all circumstances The London Telegraph says that it is our duty to do that which we the sum of £10,000 has been placed

know to be right. The story is by a gentleman at the disposal of the Church Missionary Society, in beautifully told, and is well calculatanswer to Mtesa's appeal, through ed to call the attention of the young Mr. H. M. Stanley, the American exreader to the lesson taught, Pubplorer for Christianization in Africa lished by E. A. Samuels, Boston. Mr. Samuel Wood, of New York city, proposes to establish a college of music in Central Park, and to endow it with five million dollars.

> At Westerly, R. I., Oct. 9th, 1875, h A MAN OF A THOUSAND .- A Consump pected from Consumption, all remedies whereby Dr. H. James cured his only child with a preparation of Canabis Indica. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a tion of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles. Address CRAD-Pa., giving name of this paper.

promptu fashion, and from kind approves me as a Christian and an terested in it that they will become Mr. Astor ranked among the most world, the only lady surgeon on earth

FOR Coughs, Colds, and Throat Disor-NATURES' Balsam for all Complaints of the lungs, the throat, and the bronchial tubes, is "Hale's Honey of Horehound and Tar." Coughs and colds vanish as if

by magic under its soothing, healing oper ation. Sold by all Druggists. ation. Sold by all Druggists.

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From the Lafayette Daily Courser. A VALUABLE WORK. Dr. R. V. Pierce, of Buffalo distinguished in surgery, and the general prac-tice in the profession he honors, has made

a valuable contribution to the medical literature of the day, in a comprehensive She rests from her labors in the bette work entitled "The People's Common Sense Medical Adviser." While scientific technical and stilted terms. It comes day life. Dr. Pierce is a noble specime from the people; and, with many symps thies in common with the masses he common with the masses, sought to render them a substantial ser-

SPECIAL NOTICES.

CARD TO THE SEVENTH-DAY BAP rist Churches.—The undersigned desires to call the attention of pastors and churchiams, who, while attending Alfred University, with the purpose of entering the ministry, was stricken down with disease, and chusetts Institute of Technology is he has, since June, 1872, been apatient relief, but he is only able to walk a little on crutches. Correspondence has been had with the physicians in a hospital in New York who assure him that he can be ermanently cured at the low rate of seven lollars per week, for the time required in which to do it. Bro. Williams desires relief, but he has not the necessary means. Now. brethren. God's treasury is fall; can not we make a draft, which our Father in heaven will honor, in favor of this suffering brother? I suggest this plan: That on the second Sabbath in December, 1875, the pastors take up in each church a collection for this purpose. The money can

he sent in Post Office Orders on the office at Lowville, Lewis Co., N. Y., to the undersigned, who will report all money received in the SABBATH RECORDER. The New most of the pastors are well acquainted with Bro. Williams, and the nature of his disease which is an abscess. Brethren. TAKE NOTICE.—Any one wishing

Daily, \$5; Weekly, \$1 50; containing a ings; a religious newspaper of the highest erder; in favor of the union of all denominations, except Roman Catholics, can do so of J. SHELDON, Agent, Alfred Centre.

ago, and spending the Sabbath, are cordially invited to spend the hour from eleven till twelve o'clock on the Sabbath, in the Bible class, held there by the Seventh day Baptists. Entrance through Arcade court on the west side of Clark street, a few doors south of Madison street. THE NEXT QUARTERLY MEETING

of the churches of Friendship, Scio, Third Genesee, Portville, and Richburgh, will be held in the Portville Church, in Maine Settlement, commencing on the evening before the first Sabbatle in December (Dec. 3d), at 7 o'clock, with prayer and conference, led by Eld. G. J Crandall Sabbath morning at 104 o'clock preach ing by Eld. Kenyon; at 7 P. M., preach geon says that in nearly every reling by Eld. C. Rowley; First day, at corded instance of death from an 101 A. M., preaching by Eld. J. made as circumstances may demand.

> SABBATH LECTURES.—The friends Crop of 1875...... of the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc trine, are requested to make their wishes known to the Corresponding Secretary of Cider Vinegar, # gallon.... Honey, New Box..... the Tract Society. Address J. B. CLARKE. West Edmeston, Otsego Co., N. Y.

Debility and Sickness fully explained n a large octavo Treatise, by Dr. O. PHELPS BROWN, 21 Grand Street, Jersey ity, N. J. Every man and woman who s ailing in any way should send and get a copy at once, as it is sent free, prepaid by mail. Address the author, as above. CANCER

Cured by Dr. Bond's Discovery. Reme lies, with full directions, sent to any par of the world. Send for pamphlets and particulars. Address, H. T. Boxo, M.D. Penna Cancer Institute, 1838 Columbia Avenue, Philadelphia, Pa.

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DAY BAPTIST MEMORIAL FUND.-The Pressurer of the Board is ready to receive rincipal or interest on notes or pledges iven for the benefit of the different Insti tutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed Any information cheerfully given. E. R. POPE. Treasurer.

Plainfield, Union Co., N. J.

At Ashaway, R. I., Nov. 23d, 1875, by Rev. Arthur E. Main, Mr. James Kani and Mrs. ELIZABETH CAPPER SULLIVAN,

HARRINGTON, of Griswold, Conn., and Miss PHEBE E. FINEGAN, of Ledyard, Conn. At Westerly, R. I., Oct., 19th, 1875, b. Rev. Geo. E. Tomlinson, M. EVERET A HANCOX and Miss MARY B. STRONG, both of Mystic River, Coon. At Westerly, R. I., Oct. 23d, 1875, b ROGERS, of Charlestown, R. I., and Mrs ANGELINA TASSET, of Westerly. At Pawcatuck, Conn., Nov. 22d 1875, b

Rev. Geo. E. Tomlinson, Mr. JOHN R. FBAZIER, of Westerly, R. I., and Mrs. AB-BY L. GRAY, of Stonington, Conn. In Edgerton, Wis., Nov. 2d, 1875, by Rev. R. G. Hall, Mr. Wm. J. Davis, of Le-Roy, Minn., and Miss EMMA J. MARKHAM, of Edgerton.

At Westerly, R. I., Nov. 18th, 1875, of cent. less than same time last year. The ders use Brown's Bronchial Troches, consumption, MARY E., wife of Morton having proved their efficacy by attest of Sweet, aged 28 years. In her, the graces of a Christian character were added to a bulk of stock is seeking storage for Winter sales, and business as related to the amount of offerings appears very light. lisposition of rare sweetness and centle ness. Desiring life for the sake of hus band, child, and friends, she was not afraid There were exports for account of owners here, but shippers themselves decline purchases unless at decided bargins for Saviour, whom years ago she had learned to love. Modest and unassuming in de State Factory, September and Octoportment, she was most appreciated by those who knew her best. She bore her sufferings with great patience and courage, and when the end came, met death

calmly, passing from the church below that above.

G. E. T. Mrs. PRUDENCE DUNHAM BLACKFORD, in the 74th year of her age. Sister Black-ford has lived all her life in the town of Piscataway, and for fifty seven years habeen a consistent member of the Seventh day Baptist Church in this place. He husband still survives her. "Here we have no continuing city, but we seek on . In Hayfield Township, Crawford Co.

Pa., Nov. 9th, 1875, Mrs. RACHEL LEWIS wife of Mr. James E. Lewis, in the 78th year of her age. Mrs. Lewis was born in Fayette county, and, with her husband, removed to Crawford county in an early day. At a mature age she experienced religion, was baptized by Rev. N. V. Hull, and joined the Seventh day Baptist Church in Cussewago, where she acted well her part as an humble and devoted Christian. At home and abroad she adorned her pr ession with a well ordered life and go onversation, and as she was leaving this

I am going home! Glory, glory, glory In Dayton, Ohio, Oct. 18th, 1875, of ty-phoid malaria, Mrs. MARTHA LEWIS, wife of Orin Lewis, in the 63d year of her age

LETTERS.

P. F. Randolph (what numbers were served by Mrs. M.?), P. M. Green, S. Clark, H. Estee, L. T. Rogers, O. P. born, J. B. Clarke 2, H. V. Green, Jersey choice bush. crates.... 2 75 @ 3 0 Rhyder, L. F. Randolph, B. H. Stillman Clara David, Mrs. M. Clarke, L. C. Rogers J. Summerbell, T. R. Reed, L. W. Thick-stun, A. E. Main, L. A. Platts, G. E. Tom-inson, J. Clarke, E. M. Dunn.

RECEIPTS

Il payments for the SABBATH RECORDS are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission. No receipt under this head hereafter, will be understood to ex-

Preston. West Almond. \$2 50. 32 26 Mrs. W. Warner, Higginsville, 259 32 . Stillman. Geo. Hunt, Durhamville, Mrs. E. F. Wolf, " W. E. Witter " 2 50 32 53 By the Solid Quart, Mills, State Bridge, 6 75 31 Green, New London. Mrs. Geo. Annas, " C. M. Rhyder, Fairville, Pa., BURDICK & ROSEBUSH'S GROCERY Irs. M. A. Clarke,"

Corn Meal, Jersey.....

Vestern...... 3 25 @3

Amber.... 1 30

GRAIN.

Wheat, No. 2 Spring...... 1 30 @1 Winter, red Western 1 25 @1

Western Mixed, new...

White.new.....

yellow.....white

oat....

Live Geese Feathers.....

rup.....

mmon Eleece.....

ombing Fleece .....

No. 1 Pulled.....

Full-blood Merino.

HOPS.

. . . . . . . . .

Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates

BUTTER.-Receipts for the week were

6,953 packages. Exports 440 packages.

t is selling well, prices seem to be on a

ormal base. The situation is devoid of

eculation, and producers and dealers are

ccepting current rates freely. Among

the sales were 145 fairish State Welsh

lavored, Fall make sells at 35 cents, and

ome exceptional fine creamery make may

bring a cent or two more, but these pin

acle prices represent positive and pro

butter are selling at 30 @ 33 cents, and

some miscellaneous Northern Fall make

f good quality at 28 cents, and ordinary

ots of fairish Northern Fall go at 26 @ 28

ents, and white Winter make, say at a

range from 20 to 25 cents. Entire State

dairies are selling on a basis of 30 cents

say at a range of \$8 @ 32 cents for good to

fine, and 25 @ 27 cents for common to fair.

tions at 27 @ 28 cents, and good average

parcels 25 @ 26 cents. The market closes

quick for fine Fall (which is largely want.

ed for family Winter stores) and very dull

roll butter......25 @ 28

stale flavored butter. We quote:

Fancy creamery or finest daries (Oct.

Rye..... Corn, Western mixed new...

\$200 A MONTH TO AGENTS everywhere. EXCELSIOR MANUFACTUR ING CO., 151 Michigan Av., Chicago, Ill. FOR LESSON LEAVES. VERY YOUNG MAN O. P. Freeborn, Milton, Wis., should send for the NEW, ENLARGED AND COMPLETE Circular and Catalogue of the ROCHESTER BUSINESS UNIVER-L. L. WILLIAMS, Pres't, Rochester, N. Y. THE BEST HOLIDAY PRES-Our new work "The Language and FLOUR AND MEAL. Poetry of Flowers," 120 pages, 50 illustra-tions, will be mailed to any address in the United States or Canada for only 25c. It State, extra..... 5 10 @6 90 " fancy ...... 5 95 @7 50
Western shipping ... 5 10 @6 00
" choice .... 7 15 @8 00 St. Louis extras..... 6 50 @9 25 Minn., com. to best... 6 20 @9 50 Southern, choice to best

is a gem. DONELLY & CO., S and Florists, Rochester, N. Y. TT PAYS! IT PAYS!! It pays every Manufacturer, Merchan Mechanic. Inventor, Farmer, or Professio State and Penn. 5 20 @5 50 provements and discoveries of the age. Buckwheat Flour, \$\mathbb{H}\$ 100 lbs. 2 20 @2 70 hat is instructive, one that fosters a taste

for investigation, and promotes thought THE SOUNTIFIC AMERICAN which has been published weekly for the last thirty years, does this to an extent be-Inventions and New

- Every number is profusely illustrated, and its contents embrace the latest and most interesting information pertaining. tific Progress of the World; Descriptions, with Beautiful Engravings, of New Inmen and Employers, in all the various arts, forming a complete repertory of New weekly record not only of the progress of the Industrial Arts in our own country, but

also of all New Discoveries and Inventions ics and Science abroad. The Scientific American has been the foremost of all industrial publications for the past Thirty Years. It is the Oldest, Largest, Cheapest, and the Best weekly illustrated paper devoted to Engineering, Chemistry, New Invention science and Industrial Progress, published

in the World. The practical recipes are well worth es the subscription price. And for the shop and house will save many times WHOLESALE PRODUCE MARKET. Merchants, Farmers, Mechanics, Engin eview of the New York markets for but Lovers of Science, and People of all Proter, cheese etc., for the week ending Nov. 27th, 1875, reported for the RECOR-DER, by David W. Lewis & Co., Produce

place in every Family, Library, Study, Office, and Counting Room; in every Reading Room, College and School. A new January 1st, 1876. of volumes are preserved for binding and reference. Terms, \$3 20 a year by mail, acluding postage. Discount to Clubs. Special circulars giving Club rates sent free. Single copies mailed on receipt of cents. May be had of all News Dealers.

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BEANS are lower. We quote:

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Winter " prime, " .2 75 @ 3 00 Mixed lots, fair to good, " .2 25 @ 2 75

good to prime bush, crates 2 25 @ 2 70

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> Teas Distributed to Clubs at Importers

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TRIE RAILWAY. ABSTRACT OF TIME TABLE. Adopted Nov. 22d, 1875. and at Lowest Prices

> Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run through without change between Salamanca, Buffalo, Niagara Falls, Suspension Bridge, Rochester, Cleveland, Cincinnati, Chicago, and New York. Hotel Dining Coaches New York and Chicago.

STATIONS. No. 8+ No. 12\* No. 4 | No. 6 3.35AM 1.05PM 5.04 2.47 11.00AM 9.50PM Cincinnati Cleveland 9.35PM 7.00AM 8.03AM . 1 New York 7.55PM 7.25AM 1.40PM 7.25AM

ADDITIONAL LOCAL TRAINS EASTWARD. 4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forestville 5.39, Smith's Mills 6.03, Perrysburg 6.42, Dayton 7.03, Cattaraugus 8.00, Little Valley 8.52, Salamanca 9.55, Great Valley 10.75, Cartaraugus 8.00, Little Valley 8.52, Salamanca 9.55, Great Valley 10.75, Cartaraugus 8.00, Little Valley 8.52, Salamanca 9.55, Great Valley 10.75, Cartaraugus 8.00, Little 10.75, Cartaraugus 8.00, Cartaraugus lev 10.07, Carrollton 10.35, Vandalia 11.15. Allegany 11.47 A. M., Olean 12.15, Hinsdale 12.45, Cuba 1.22, Friendship 2.10, Belvidere 2.40, Phillipsville 3.05, Scio 3.33, Genesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsville

at 7.20 P.M. 9.30 A.M., daily, from Dunkirk, stopping at Sheriden 9.47, Forestville 10.00, Smith's Mills 10.13, Perrysburg 10.37, Day-11.33 A. M., Salamanca 12.10, Great Valley 2.32, Friendship 3.07, Belvidere 3.26, Phillipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, arriving at Hornellsville at 6.00 P. M. 6.30 P. M., daily, from Salamanca, stopdalia 7.15, Allegany 7.40, Olean 8.05, Hinsdale 8.32, and arriving at Cuba 9.11 P. M. 9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.30, Forestville 9.42, Smith's Mills 9.54, Perrysburg 10.17, Dayton 10.25, Cattaraugus 10.55, Little Valley 11.20, and arriving at Salamanca at 11.48

WESTWARD.

No. 1 No. 5 No. 8\* No. 9\$ STATIONS. Hornellsville 8.55PM 8.00AM 8.25AM 12.30PM Tenesee
Cuba
Cuba
Clean
Freat Valley
Arrive at
Calamanca 11.50 PM 6.02 " 11.25 " 3.52 " Cleveland 7.40AM ..... 7.20PM Cincinnati 2.20 " 7.50 " 21.30 " 5.45 "

ADDITIONAL LOCAL TRAINS WESTWARD The 3.00 A. M., except Sundays, from Hornellsville, also stops at Belvidere 4.24, Friendship 4.34, Hinsdale 5.07, Allegany 5.27, Vandalia 5.39, Carrollton 5.48, Little Valley 6.27, Cattaraugus 6.42, Dayton 7.03, Perrysburg, 7.09, Smith's Mills 7.24, For-estville 7.32, Sheriden 7.40, arriving at Dunkirk at 7.50 A. M. 3.15 A. M., daily, from Hornellsville, stopping at Genesee 5.46, Olean 9.22, and arriving at Salamanca at 11.00 A. M.
4.30 A. M., except Sundays, from Hornellsville

7.35, Phillipsville 8.05, Belvidere 8.27, Friendship 8.54, Cuba 9.50, Hinsdale 10.45, the largest establishment in the world.

dalla 12.11, Carrollton 1.07, Great Valley

More than fifty thousand applications have

1.27, Salamanca 1.55, Little Valley 2.47 1.27, Salamanca 1.55, Little Valley 2.47 4.37. Smith's Mills 5.20. Forestville 5.4 Sheriden 6.07, and arriving at Dunkirk a 12.30 P. M., daily, from Hornells

1.42, Phillipsville 1.51, Belvidere 2.00 Friendship 2.10, Cuba 2.32, Hinsdale 2.47 manca 3.57, Little Valley 4.15, Cattaraugus 4.32, Dayton 4.53, Perrysburg 5.00, Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35, and arriving at Dunkirk 5.45 P. M.
1.10 P. M., daily, except Sundays, from Hornellsville, stopping at Genesee 2.38, Belvidere 3.24, Olean 4.45, Carrollton 5.19, Patents, MUNN & CO., 37 Park Row, New Salamanca at 5.38, Little Valley 6.08, Cat. araugus 6.25, Dayton 6.54, Perrysburg Dunkirk 8.00 P. M. 4.00 P. M., daily, from Hornellsville.

stopping at Almond 4.25, Alfred 4.45, Andover 5.38, Genesee 6.37, Scio 6.55, Phillipsville 7.15, Belvidere 7.33, Friendship 7.55, Cuba 8.37, Hinsdale 9.09, Olean 9.40, Allegany 9.58, Vandalia 10.23, Carrollton 10.48, Great Valley 11.05, arriving at Salamanca 11.15 P. M.

‡ Daily between Port Jervis and Dunkirk.

Baggage will be checked only on Tickets purchased at the Company's office; JNO. N. ABROTT, General Passenger Agent, N. Y.

them that come to hear them. In third, the consulting our household expenses, vork. Adwe must make a liberal surrender of ite points our taste and convictions. I receive Rev. John ten thousand dollars a year. If I arch, Wespreached simpler and better sermons, ost, of the reflecting my real views, I could not Westerly; get three thousand. So you see Methodist bread-earning outweighs both as-Berwer, piration and inspiration." Here you Westerly; have this bread-and-butter man's way; Rev. | ideas and defense of all that kind of ic; Prof. mock gospel preaching. There are gh School. many that do not belong to the "ten s. Crafts, thousand dollar "clergy, who neverns followtheless are aping them on a smaller rticipated scale. Thus an adulterated gospel ady mens preached, and as "like begets rs. Utter. like," you have adulterated converts, s. Drake and so of the church. No man ed by any should be surprised at the terrible

n of Tues- backsliding of the church to-day. y a beau- | Nor may we hope for an improved ted copies state of things that does not begin through in the pulpit. eading, ar-Bro. Babcourse has been to lower the divine final sesstandard to make the profession of e was ap-County ult has been but little less damagher meetng. Deep and pungent conviction est. Just and self-abnegation and abasement

ing printhave not been felt. The result has he points addresswere disence, that with them possible:

been an easy conversion and as easy backsliding. Better motives have actuated the latter class, but the result has nevertheless been ruinous and helped the church on in her downward course. It is of no odd when poison is taken into the system whether it is designed to kill or to NEW ADVERTISEMENTS

From Dauchy & Co.

INTERNATIONAL LESSONS, 1875. FOURTH QUARTER, REV. L. E. LIVERMORE LESSON L.—JESUS AND THOMAS.

For Sabbath Day, December 11. JOHN 20: 24-31. 24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus

came.

25. The other disciples therefore said unto him. We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not be it. print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God.

29. Jesus saith junto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have ed are they that have not seen, and yet have bellored.

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

DATLY READINGS. : 24-31. 4. Heb. 1: 1-14. : 13-35. 5. Heb. 4: 1-16. : 38-53. 6. 1 John 5: 1-11. . 1 John 5: 12-21.

TOPIC. - Believing; its conditions and reward. GOLDEN TEXT .- " Believe in the

OUTLINE. I. Unbelief. v. 24, 25, II. Belief by seeing. v. 26-28.
III. Belief without seeing. v. 29. IV. Belief rewarded with life. v OUESTIONS.

but after eight days. Hence it must have State what occurred between this lesson as the last. v. 19-23. I. v. 24, 25. Unbelief. Who was Thomas Mention three of his prominent characteristics. What kind of a meeting was this! On of the Sabbath law, what right would we what of day of the week was it? What did have, therefore, to make the change which Thomas lose by being absent from this meeting? Why did not Thomas believe the report way suggest or sanction? Christ was of the disciples? What three conditions of believing are mentioned by Thomas? II. v. 26-28. Belief by seeing. If the previous meeting was on the first day of the week, what day was this meeting which occurred "after eight days" from that one? Then does this show any custom of meeting for worship on First-day? Even if it did, would that in any way effect God's holy Sabbath day? Why were the doors shut? What was Christ's salutation as he came into the room lieve, and blessed him in believing, still What did he say to Thomas? Was it right for Thomas to ask for this proof? Does Christ ask us to believe without good reasons? What effect did this evidence have on the mind of lieve on him whom they have not seen. Thomas? What reply did Thomas make? III. v. 29. Belief without seeing. Was Jesus pleased to have Thomas believe after with life. It is not to be supposed that

those believe who have not seen him? What does he say of such? What other word is often used for such belief? items recorded are sufficiently connected IV. v. 30, 31. Belief rewarded with life. What "other signs "did Jesus? What and complete to reveal to us all that is ones are referred to as written? Why were they written? Do they form a sufficient ground for our faith in Christ? What is the grand result, to us, of our belief in Christ? Is there be rewarded with life eternal. But un-PERSONAL QUESTIONS.

seeing him? Is he still more pleased when

Thomas, to examine the evidences, and, is 2. Have you not seen enough of Christianity

sorrow as the legitimate reward of our unwise choice. Miscellaneous. him in return is only known to those they pried them open, and emptied ho have suffered, loved, and lost, and |

come otherwise.

It was wine.

drink too much.

saying:

little while.

decanter.

"Charles

be so foolish."

fiesh, exclaiming,

ture hung in her soul.

heart.

GRAY HAIRS

It can not be! Hold up the light—Closer—the other way;

Yes, child, your laughing guess was right My hair is turning gray,
Among those tresses, long my pride,
A thread of silvery sheen Has dared audaciously to hide Their rippling waves between.
Ah, me! when youth and childhood seem Scarce to have passed away. And find one's hair is gray.

I know the fire burns in my heart Or flashes from my eye As fiercly as it used to start In days so long gone by. I know, I feel, I love, I hate As keenly as of yore; I had not deemed it was so late— Chill age stood at the door, Life's hours seem more than ever full. And joy crowns every day. Yet o'er their current comes a lull-My hair is turning gray.

You offer comfort, darling-say The silver lies alone Ere many months have flown Gray hairs you think a circlet bright To crown a regal head: One used to praise their raven light In halcyon evenings fled. But, ah! that voice is silent now, That form is laid away,
The lips are closed that used to vow

Long ere my hair was gray. Well, let it come-the silver sign-I live again in thee; Thy tresses are as surely mine and still more fair to see,

And som more tar to see,
And morning's gold is glinting back,
And morning purples lie
Along my darling's sunny track,
Reflected in her eye.
What matter, since her young life grows More brilliant every day? Her mother grieves not, though she know Her hair is turning gray. Ah, well! the clouds have open rifts

Their masses dark between; As suddenly the topmost lifts A silvery ray is seen. It may be God draws back the clouds And lets heaven's glories through In silver lines across the shrouds

And I can hail his path of light Which marks my upward way, And so give thanks because this night My hair is turning gray.

MB. LOVEL'S PLEDGE. Mr. Lovel reclined in a luxuriously cushioned chair, his slippered feet sinking into the embroidered roses slipped from the ottoman. Thinking and pansies of the otteman, the work of loved fingers. His rich it was the balloon falling, he rose to was the holy Bible. A copy lay on dressing-gown was thrown coolly a sitting posture. A sweet face was back, while the heavy tassels lay on bending near him; a pair of round the soft carpet. The morning paper arms rested upon the table; long lay across his knees, the perusal had auburn curls fell softly over the beautiful white shoulders. been very satisfactory, reports of stock showed a tendency upward, and two of his heailvy laden ships were asleep." had been spoken in midocean as making a fair voyage. While he enjoyed his second cigar of the mornout of this stupor? That was you ing, his eye wandered around the thinking about so still?" Mr. Lovel drew his stepdaughter down upon library. The shelves were loaded with costly volumes and souvenirs | his lap. of foreign lands; rich pictures the windows. On the table by his that," pointing to the table. side was a decanter of wine that could boast more than a decade in in his own cellar; it showed its sparkle and bright color in the clear cut glass by his elbow, which, al- for thy stomach's sake, and thine carefully. Make your butter into morning, stood with the tempting lesson?" Mr. Lovel asked, begin-liquid to its brim. Mr. Lovel's soul ning his defense. was full of content. He was realizing that mood in which the rich her thoughts somewhat distracted by until all is submerged. This will

beautiful woman glided to his side. and stingeth like an adder!" She had been his wife but a few manhood's soul. He had been a not understand," said Mr. Lovel, butter to the depth of at least four bachelor until his fortieth year, but passing his hand across his forehead. inches. This excludes the air, and had atoned for it by marrying a widow and her daughter. "Yes," he Maud asked tenderly.

Bachelor until his fortieth year, but passing his hand across his forehead. inches. This excludes the air, and answers very nearly as well as the first method suggested. said, "I have married them both, I mean to be atrue father as well as husband."

to convince you of its importance in your what does it Znean by biting like an 3. Are you sure that you believe fully in the 4. Are you trying to find life in any other ay than "through his name?"

NOTES AND COMMENTS.

in the fact that the departure has already

ian Sabbath!" Let this lesson be prayer

plagues which are written in this book

I. v. 24, 25. Unbelief. Thomas was

one of the apostles. Only John gives any

lespondency, but ardent love for his

risen Saviour, and required the strongest

II. v. 26-28. Belief by seeing.

"After eight days" certainly could not

have been on the next First-day, for seven

dava make one week. It does not say "on

the eighth day" counting both First day's

been on second day or later still. But it

they had met on ten successive Sundays,

without any intimation of the abrogation

God or Christ did neither make nor in any

While Jesus was glad to have Thomas be

those who exercise faith in Christ and be-

IV. v. 30, 31. Belief rewarded

we have an account in the Gospels of all

the miracles Christ performed. A brief

outline of his life is all we have. But the

needful respecting the author of our sal-

vation. Through faith in Jesus we shall

belief and consequent disobedience will

deprive us of blessings which are within

our reach, and consign us to an eternity of

Now while Mr. Lovel was so satis-

She saw it in the cellar and dining

the fumes upon her husband's breath.

months of their married life she saw

fear seized her. She ventured to

her, and the idea that he should

der. She kissed his brow and lips.

"I'm going out shoping just a

"Dont stay long," he said return-

She hesi-

ing her caresses and rising to accom-

tated, then laying her hand upon the

"Yes, take a glass, it will do you

"No dear, not that-may I set it

trust me? I do wish you would not

There was something of impa-

tience in his voice, she thought, when

he had handed her into the carriage

and turned away. She clasped her

hands until the nails pierced the

"Oh. I wish he would not: I'm so

afraid. What if he should?" The

words died on her lips, but the pic-

Mr. Lovel smiled at what he

deemed his wife's idiosyncrasies,

drained his glass, glanced at the pa-

per that brought such favorable

news, spread his palms upon it, and

dozed. He made a trip in an air-

balloon, and thought all that lay be-

neath him was his. One of his feet

"Papa, did I disturb you? You

"No, not at all, pet; I'm lazy this

"Well, it was my Sabbath School

"Yes, Timothy says, 'Drink no

"What?" his eyes following.

"That's wine; isn't it?"

"It feels strangely."

"Maybe it's because the wine is

good, keep you from taking cold;"

he laughed, gaily interrupting her.

away now, she said timidly.

pany her to the carriage.

fied with himself and all about him,

there was an arrow-or call it a

be added unto the unfaithful teacher.

it is an injury to them. There, now, don't think any more about this tiresome subject." If any apology should seem to be ne "I came in to get that large book all about Palestine. May I take essary for going aside from the legitimate eachings of this lesson, in the questions and comments, to introduce the doctrine

adder?' that's a big snake, isn't it?"

"Weil, it means, I suppose, that

some people drink too much, and so

"Certainly, my child, you may go to the drawing room while I take of the Sabbath, such apology is grounded nap, and see if my head will not feel better. been established by learned men, in trying Maud left the room, and drawing wring out of this instructive part of his glass again he muttered, "Yes,

God's Word some excuse for continuing a 'little for the stomach's sake,' that the presumptuous practice of disregarding is good Scripture." the only Sabbath of God's appointment Two hours after, his wife returned and substituting a day for which the and sought his presence. At first Scriptures give no sanction. Many earn she thought him simply sleeping. est Bible teachers will seize upon the op-The room was filled with the fumes portunity to force this lesson into a supof wine. She opened the windows port of the error of a change of the Sabfor fresh air, and sat down to watch. oath from the seventh to the first day of Slowly the unwelcome truth crept he week. The Berean Question Book

into her mind. Her husband was strangely finds in this lesson as the drunk-dead drunk. eading "doctrine suggested: The Chris-For a long time he lay in a heavy stupor; than he began to murmur fully pondered and carefully taught, that indistinctly. Mrs. Lovel bent her nothing may be added to or taken from ear, and for some minutes could the intent of the sacred text; lest the not connect the words.

He moved uneasily as his articulation grew more distinct. "Don't look at it-don't look at t," he cried writhing.
"At what, dear?" Mrs. Love particular account of him. His leading

soothingly said. characteristics were tendencies to doubt. "The wine-the wine-it is redit moveth itself-there's an adder-Master. He was slow to believe in the shut him in-shut him in-there, hold it down tight, Maud, tight-take care—Oh! it's creeping through the book-it will bite-it will sting-you said so, at the lastat the last. Never mind, Maud, it s only those who drink too much not you-not me-put the inkstand over-it does no good-it is coming through the ink-all black, all shine -quick! help! help!" convulsive "Oh," Mr. Lovel sank back in his chair. His breath was painfully quick and hard, and the

perspiration streaming from his willing to satisfy the doubting mind of Mrs. Lovel felt she could not bear Thomas. Therefore he gave convincing such anguish. Was her happiness proof that he was the veritable Lord so all gone? Was all that was good and ecently crucified. Thomas, in full faith, onorable to be crushed out of her lovingly exclaims, "My Lord and my husband's soul by wine? What had Mand to do with it all? She could III. v. 29. Belief without seeing. not understand.

Another hour he became restless. and set up. His hand moved slowly more and richer blessings are bestowed on | across the table, pushing the wine to the farther edge. Then he saw his wife standing by his side.

"Mabel, take it away," he said, lesparingly. She opened the closet door. "No; not there. Call John."

She rank the bell. Mr. Lovel ooked piteously in his wife's face. "Tell me, darling, have you been here all the time? And Maud, where is she? Yes, I know it was what she said that made me dream so. Bless the enild; she has saved me. Oh! what tortures I've suffered these hours; it has been a fearful nightmare. I've tried to cry out. The room seemed filled with glasses of red wine and spotted adders, the deadly sort. How they danced So he had taken them both to his around me, never spilling a drop

when given again, know that grati- had enough. Pray for me darling, tude and appreciation that can not | with all your sweet soul, that I may be saved. Mrs. Lowel bowed down. John' knock was unheeded. Charles, kneel," "Come, skeleton if you like-in Mrs. Lovel's | whispered. He knelt.

unwilling throat. I've

Then she cried in joy for the hour n agony to be heard and answered "Pray, Charles; pray for yourself," room closet, on the table, and caught | she urged. "Oh, God! have mercy, and save More than once during the few me," he cried.

He rose with determination in his he had drunk too much, a terrible eye, opened the door for John-a faithful servant whom he loved and speak of it; but he only laughed at | trusted.

"John take the wine from the closet, the dining room, and cellar, At this time as at others, the sight and pour it in the sewer; and see, of his filled glass caused her to shud- my boy, there is no more brought to the table or house."

"God bress ye, mas'er, an' may ye hol' out to de end," said John, as he moved quickly to execute the order. He was leaving the library with an armful of sparkling champagne, when Mr. Lovel said:

'Hasten, and send Maud here." She came with sad face and wondering eyes.

"We're going to have a temperance society and pledge of our own, simulating, intelligent or ignorant, Mand. I want you to help me temperate or dissolute, so will he be make it strong. That last wine was in after years, and it needs no prophtoo red for me; the adder has bit-"No Mabel darling; can not you ten.'

Maud looked be wildered. With tears he explained, while he got out his paper and writing ma-

"Oh, papa, I'm so glad we are to have no more wine," exclaimed Maud. "Why, my child?" "Because, my teacher told how

it ruined men and women, clothed them in rags, and spoiled their homes. It's made me afraid our pretty home might be ruined." "With God's help, it will not," ejaculated Mr. Lovel. So he made the pledge good and strong, and signed his name with a

bold hand, his wife and daughter adding theirs. The pledge was kept. The home was saved. In place of wine glasses the elegantly inlaid table in the library. Two illuminated texts, in handsome frames, adorned the din-

ing-room walls: "Look not upon the wine when it is red;" "Touch not, taste not, handle not."—Interior.

BRINE THAT PRESERVES BUTTER A YEAR.—Among the many devices for keeping butter so as to preserve its sweetness, is the following from little girl, of nearly three Summers, the Dutchess Farmer, which is said adorned the walls, and rare flowers lesson. I was wondering if it meant to be entirely successful: To three sermon, and in a low tone of voice, gallons of brine strong enough to but very earnestly, said, to the great bear an egg, add a quarter of a amusement of those who sat near: pound of nice white sugar, and a tablespoonful of saltpeter. Boil the go home. longer water, but use a little wine brine and when it is cold strain though several times drained that often infirmities.' Was that your rolls, and wrap each separately in a ings of Mr. Moody and Mr. Sankey

man said, "Soul, thou hast much her papa's quotation, "my verses keep really good butter sweet and goods laid up for many years; take were, Look not upon the wine when fresh for a whole year. Be careful thine ease, eat, drink, and be mer- it is red, when it giveth color in | not to put upon ice butter that you the cup, when it moveth itself aright. | wish to keep for any length of time. The door softly opened and a At the last it biteth like a serpent In summer, when the heat will not admit of butter being made into "Well, well, you are troubling rolls, pack closely in small jars, and months; he loved her with all his your little head about things you do using the brine, allow it to cover the

"Does your head ache, papa?" answers very nearly as well as the ship of the Toulon squadron, caught

ER VS OR. BY A HOOSIER SCHOOLMASTER. Every language has a suffix, which dded to a verb root, denotes the doer

This in English is er, in Latin or, and in French eur. Many verbs have come to us from the Latin along with their doer nouns, as act and actor, create and creator, and occasionally the noun has come alone as victor and factor, etc., corre sponding to the English verbs conuer and make, etc. So many of hese verbals end in or with us. in false deference to their Latin origin, that every learner of English is sometimes at a loss whether to use er or or. And it is a manifest fact that there is now a strong tendency, either through ignorance or through affectation of Latinlearning, to de-angliclize all these verbals, and to adopt the Latin or in place of the English er. Every year new words are passing from he one spelling to the other. Thus visiter, as the word was always spelled in the days of Addison and Johnson, has changed in my day to visitor; idelater to idelator, tormenter to tormentor, &c. And today I find in "advisor" another Puseyite traveling Romeward, and disowning both his proper form and his native home. The right rule is: Never use or when er is admissible Never use or except when universal custom sanctions and requires it. If we use it then our reputation is safe even though we know that we violate the genius of our language, and thus help to corrupt it. As a teacher, jealous of the purity of our sturdy old English, a language that s one day, I think, to be universal, would rather write act-er, creat-er. and instruct-er, which are the normal English formations from act, create, and instruct, than to risk my reputation by writing visitor, idolator, temptor, and advisor. These words are all ybrids, mongrels, mules, neither Latn nor English, but, like the mulatto, alf one and half the other. Actor s good Latin. But acter is purer English, because truer to the genius

and law of our tongue. I would not write facter and vict--which yet are far better than makor, temptor, and advisor-simply because the roots fact and vict are not used in English as verbs. But I would call a landlord who evicted his tenants an evicter. "Evict," in this sense, is pure English. The Romans knew nothing about it. Its derivations in English ought therefore to follow the English law of formation, and not the Latin. To a learner I would say, as have often said: Whenever in writing you doubt between er and or in the spelling of a verbal noun, always give to your own language the benefit of the doubt, and end the word in er. I would rather vary from usage ten times in anglicizing words of Latin orthography than once in latinizing a word of well established English orthography. That s, I would rather misspell ten pure Latin words found in English, by

ous with the rest of our language, than to misspell one by putting a home and heart; how they loved until they touched my lips; then Latin termination to an English root.—The Methodist. What we want is men with a little courage to stand up for Christ. When Christianity wakes up, and very child that belongs to the Lord is willing to speak for him, and, if need be, willing to die for him, then Christianity will advance, and we shall see the work of the Lord prosper. There is one thing which I

giving them an English termination,

and thus making them homogene-

fear more than anything else, and that is the dead, cold, formalism of ington St., Chicago, Ill. the church of God. Talk about the 'isms!" Put them all together and I do not fear them so much as dead, cold formalism. Talk about the false "isms!" There is none so dangerous as his dead, cold, formalwith map sent for 20 cents. BAKER, DAVIS, & CO., Philadelphia. ism, which has come right into the heart of the church. There are so many of us just sleeping and slumbering while souls all around us are

perishing .- D. L. Moody. ODDS AND ENDS.

The line of conduct chosen by boy during the five years from fifteen to twenty, will, in almost every instance, determine his character for life. As he is then careful or careless, prudent or imprudent, industrious or indolent, truthful or diset to cast his horoscope or calculate

his chances. In the ruins of Pompeii there was found a petrified woman, who instead of trying to fly from the destroyed city, had spent her time in gathering up her jewels. She saved neither her life nor her jewels. There are multitudes making the same mistake. In trying to get earth and heaven they lose both. "Ye

can not serve God and mammon." Be one thing or the other. Talk of hair-cloth shirts, and means of saintship; there is no need trials as her hair-cloth, her ashes. her scourges-accept them, rejoice in them, smile and be quiet, silent,

patient, and loving under themand the convent can teach her no more; she is a victorious saint The Congregationalist gives hint worthy of consideration: With a pastor away, we do not see why, in many families, the voice of a lay brother of the church, known, trusted, and beloved, might not be quite as edifying and acceptable at

the burial of the dead, as that of the comparatively strange pastor of another church. On a Sunday morning the pastor's became wearied at the length of the "Come, Papa, that's enough. Let's

Thousands have been unable to gain entrance to the religious meetin Brooklyn, though the Rink in which their meetings are held, has a capacity of six thousand.

Arman who sins and thinks he is trusting in the love of God, has been deceived by Satan, who has substituted an idol of indulgence for the true and living God. The progress of knowledge is like

that of the sun—so slow that we can not see it, but so sure as to change night into day. The French ironclad Magnet, flag-

up. No lives lost. The revolution in Uruguay has The peace of God is only known red," said Maud, innocently; "but failed and peace is again restored. to those who know the God of peace. DR. FLINT'S

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In the shelter of the fold. But one was out on the hills at Far off from the gates of gol Away on the mountains wild a Away from the tender Shephe "Lord, thou hast here thy Are they not enough for the But the Shepherd made answer of mine Has wandered away from m

The Subbath Re

THE WANDERING SI

And although the road be steep, I go to the desert to find my sh But none of the ransomed ever How deep were the waters of how dark was the night Lord passed through Ere he found his sheep that Out in the desert he heard its c Sick and helpless, and ready to Lord, whence are those blo the way That mark out the mountain They were shed for one wh

Ere the Shepherd could "Lord, whence are thy hands "They are pierced to-night And all thro' the mountains And up from the rocky steer There rose a cry to the gate of "Rejoice! I have found my And the angels echoed around Rejoice, for the Lord bring

A SERMON BY MR, MO

Delivered at Brooklyn N. Y., I reported for the Indepen At the close of the usua exercises Mr. Moody arose There will be a prayer m morrow morning in the I from 8 till 9 o'clock. The a Bible lecture to morrow from 4 till 5 o'clock in nacle. Preaching here at half-past seven. The fi come to the afternoon i don't expect here in the There will be a meeting i men in the Tabernacle, tickets can be had by ar the Young Men's Christia tion. That meeting is f men, and these meeting continued every Thursday day-four meetings a d we hope the young men w out here and then go do. Tabernacle too: We wan another audience entirely, who get tickets will please to this meeting, and make those who want to cor other; and if this don't si will have to ticket the We want to get hold of who are not in the habit ing church. . There will h meeting for women morning, after the 9 o'clde From 8 till 9 o'clock is t prayer meeting, and after

will be a meeting for wo

9 till 10 o'clock, conduc

women.

Now let us all rise an 130th hymn: "In the Christian's home There remains a land o The entire congregation ioined in the hymn. A Mr. Moody sprang to h with his customary opened his remarks by want to talk this even Heaven. I was going to little while ago, and a fri me, on our way down: you going to talk about I told him I thought I about Heaven. And I no was a scowl on his forch said: "What makes yo that way?" "Well," s thought you was going something tangible, some tical. I think Heaven is ulation; all a myth. It what it's like when we And I find that there many people that believe they never think m Heaven, I believe if more about it, and read: it, this world wouldn't b us; it would be better fo Now we read in Pa epistle to Timothy, thi and sixteenth verse: ture is given by inspirat

and is profitable." Not all of it is profitable. A the reason so many of t little about it is, we de the Word of God is give profit. The reason is, w much of the Word of G our hearts. Now, if want us to know any heaven there wouldn't

about it in the Scripture it is put there to begin from this dark world. great many people who all myth. A man told r day, that all he expected was on this earth. He any more heaven, bet had here. Well, it's a q if a man takes heed o hearts and the thousan perishing, the thousand mourning over the affi are passing through. Book tells a different stor there is a heaven and the ed—a real place. To myth; but it's a real ho says: "1 go to prepar for you. I go to prep for you; and if I go t place for you I will c Now, if he has gone mansions for us, we ca much about it, nor abou If we only spend a few

other world, we certain too much about that we are going; for I su means to make heave Maybe von haven't star if not, I hope you will a I hope there will be so to-night that will lead and direct you to that great many people wan to this country, and the hear all about it-all a mate, its institutions and wanted to hear wh country was best for t grate to. And they too much about it. sit and drink it in, if about it, for hours; bec were interested in it, a know all about it. No liere and spend a sho they are gone away fo

you and I are going by and by, from this other: and it seems to hight of madness for u without inquiring an it. It is said to us th heaven and a hell. Bible correctly, there ways through the wo are two endings. There